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ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

PLATO'S PHAEDO.

Cambridge:

PRINTED BY C. J. CLAY, M.A. & SONS,

AT THE UNIVERSITY PRESS.

ΠΛΑΤΩΝΟΣ ΦΑΙΔΩΝ.

PLATO'S PHAEDO,

WITH NOTES CRITICAL AND EXEGETICAL,
AND AN ANALYSIS.

BY

WILHELM WAGNER, PH.D.

*Recited in Libens
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1889

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DEDICATED TO

MY VERY DEAR FRIEND

E. R. HORTON.

676814

PREFACE.

THE present edition is intended as a companion volume to the edition of the *Apology* and *Crito* published last year. It is almost unnecessary to observe that the Editor has availed himself of the labours of former commentators and critics, and especially of those of Wyttenbach, Heindorf and Stallbaum: Professor Geddes' excellent edition of the *Phaedo* has been used in the headings prefixed in the notes to the various parts of the dialogue and serving as an analysis of it; in the notes themselves, Professor Geddes' commentary has been used very sparingly. On the whole, the present edition enters especially into the critical and grammatical explanation of the *Phaedo*, and does not profess to exhaust the philosophical thought of the work, least of all to collect the doctrines and tenets of later philosophers and thinkers on the subjects treated by Plato—for which purpose Professor Geddes' edition is of the highest value. Riddell's admirable *Digest of Platonic Idioms* has been appealed to wherever there was an opportunity of doing so. The grammars of Jelf and

Donaldson (especially the first) are quoted for grammatical references ; sometimes also Krüger's *Griechische Sprachlehre* has been referred to : a work which deserves to be better known in England.

All lovers of Plato will thank Mr I. Bywater for the accurate collation of the Bodleian ms. appended to this edition. The Editor hopes soon to be able to supplement this by a new collation of the Tübingen ms., which he considers next in importance to the Bodleian, though its readings do not appear in Bekker's edition.

Conjectural emendations have been very rarely admitted into the text, but all the readings proposed by Cobet and most of the changes made by Hirschig will be found mentioned in the notes.

LONDON, *March*, 1870.

Φ Α Ι Δ Ω Ν

[ἢ περὶ ψυχῆς, ἠθικός.]

ΤΑ ΤΟΥΤ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ.

ΕΧΕΚΡΑΤΗΣ, ΦΑΙΔΩΝ, ΑΠΟΛΛΟΔΩΡΟΣ, ΣΩΚΡΑΤΗΣ,
ΚΕΒΗΣ, ΣΙΜΜΙΑΣ, ΚΡΙΤΩΝ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΥΠΗΡΕΤΗΣ.

57 I. Αὐτός, ὦ Φαίδων, παρεγένου Σωκράτει ἐκείνη τῇ
ἡμέρᾳ, ἢ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἢ ἄλ-
λου του ἤκουσας;

ΦΑΙΔ. Αὐτός, ὦ Ἐχέκρατες.

ΕΧ. Τί οὖν δὴ ἐστὶν ἅττα εἶπεν ὁ ἀνὴρ πρὸ τοῦ 5
θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἂν ἐγὼ ἀκού-
σαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὐδεὶς

Β ἀφίεται χρόνου συχνοῦ ἐκείθεν, ὅστις ἂν ἡμῖν σαφές
τι ἀγγεῖλαι οἷός τ' ἦν περὶ τούτων, πλήν γε δὴ ἔτι 10
φάρμακον πιὼν ἀποθάνοι τῶν δὲ ἄλλων οὐδὲν εἶχε
φράζειν.

58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἔρα ἐπίθεσθε ἐν
τρόπον ἐγένετο;

ΕΧ. Ναί, ταῦτα μὲν ἡμῖν ἠγγεῖλέ τις, καὶ ἔθαν- 15
μάζομέν γε ἔτι πάλαι γενομένης αὐτῆς πολλῶ ἕστερον
φαίνεται ἀποθανόν. τί οὖν ἦν τοῦτο, ὦ Φαίδων;

6 ἐγὼ om. Bekk. Stallb., add. Bodl. with several other mss.

ΦΑΙΔ. Τύχη τις αὐτῷ, ὦ Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἢ πρύμνα ἐστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

ΕΧ. Τοῦτο δὲ δι' τί ἐστιν;

5 ΦΑΙΔ. Τοῦτό ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, Β ἐν ᾧ Θησεύς ποτε εἰς Κρήτην τοὺς δις ἑπτὰ ἐκείνους ὄψατο ἄγων καὶ ἔσωσέ τε καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὐξάντο, ὡς λέγεται, τότε, εἰ σωθεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἣν δὲ αἰεὶ καὶ
10 νῦν ἔτι ἐξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὴν οὖν ἄρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτινύναι, πρὶν ἂν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ
15 χρόνῳ γίγνεται, ὅταν τύχῳσιν ἄνεμοι ἀπολαβίντες C αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὴν ὁ ἱερεὺς τοῦ Ἀπέλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὡσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγυμένος. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει
20 ἐν τῷ δεσμοτηρίῳ ὃ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. ΕΧ. Τί δὲ δι' τὰ περὶ αὐτὸν τὸν θάνατον, ὦ Φαίδων; τίνα ἦν τὰ λεχθέντα καὶπραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; ἢ
25 οὐκ εἶων οἱ ἄρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρήσαν τινες καὶ πολλοὶ D γε.

ΕΧ. Ταῦτα δὲ πάντα προθυμήθητι ὡς σαφέστατα
30 ἡμῖν ἀπαγγεῖλαι, εἰ μὴ τίς σοι ἀσχολία τυγχάνει οὔσα.

13 Δῆλόν τε Bekk. Stallb., but τε om. Bodl. and other mss.
23 τίνα Bodl. τί the other mss. Bekk.

ΦΑΙΔ. Ἄλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγῆσασθαι· καὶ γὰρ τὸ μεμνήσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε αἰεὶ πάντων ἥδιστον.

ΕΧ. Ἄλλὰ μὴν, ὦ Φαίδων, καὶ τοὺς ἀκουσομέ- 5
νους γε τοιοῦτους ἐτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἂν δύνῃ ἀκριβέστατα διελθεῖν πάντα.

Ε ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἔπαθον παραγε-
νόμενος. οὔτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς
ἐπιτηδείου ἔλεος εἰσῆει· εὐδαίμων γὰρ μοι ἀνὴρ ἐφαί- 10
νετο, ὦ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς
ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκείνον παρί-
στασθαι μῆδ' εἰς Ἄιδου ἰόντα ἄνευ θείας μοίρας ἰέναι,
59 ἀλλὰ κάκεισε ἀφικόμενον εὖ πράξειν, εἴπερ τις πώποτε
καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἔλεεινόν 15
εἰσῆει, ὡς εἰκὸς ἂν δόξειεν εἶναι παρόντι πένθει· οὔτε
αὐτὴν ἡδονὴν ὡς ἐν φιλοσοφίᾳ ἡμῶν ὄντων, ὥσπερ εἰώ-
θειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ἦσαν· ἀλλ'
ἀτεχνῶς ἄτοπόν τί μοι πάθος παρῆν καὶ τις ἀήθης
κράσις ἀπὸ τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ 20
τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκείνος ἔμελλε
τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὔτω
διεκέριμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύνοντες, εἰς
B δὲ ἡμῶν καὶ διαφερόντως, Ἀπολλόδωρος. οἶσθα γάρ
που τὸν ἄνδρα καὶ τὸν τρόπον αὐτοῦ. 25

ΕΧ. Πῶς γὰρ οὔ;

ΦΑΙΔ. Ἐκείνός τε τοίνυν παντάπασιν οὔτως εἶχε,
καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἐτυχον δέ, ὦ Φαίδων, τίνες παραγενόμενοι;

1 σχολάζω τε Bekk. γε is in the Bodl. and most good mss.
10 ἀνὴρ Bodl. Herm. ὁ ἀνὴρ other mss. ἀνὴρ Bekk. Stallb.
12 ὥστ' ἔμοι Bekk. ὥστ' ἔμοιγ' Stallb. ὥστε μοι Bodl. and most mss.
20 ἀπὸ τῆς λύπης Bodl. Herm. Stallb. ἀπὸ om. other mss. Bekk.

ΦΑΙΔ. Οὗτός τε δὴ ὁ Ἀπολλόδωρος τῶν ἐπιχω-
 ρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ
 Κρίτων, καὶ ἔτι Ἑρμογένης καὶ Ἐπιγένης καὶ Αἰσχί-
 νης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παιανιεύς
 5 καὶ Μενέξενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων· Πλάτων
 δέ, οἶμαι, ἤσθenei.

ΕΧ. Ξένοι δέ τινες παρῆσαν; C

ΦΑΙΔ. Naί, Συμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης
 καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλείδης τε καὶ Τερ-
 10 ψίων.

ΕΧ. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρε-
 γένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

ΕΧ. Ἄλλος δέ τις παρῆν;

15 ΦΑΙΔ. Σχεδόν τι οἶμαι τούτους παραγενέσθαι.

ΕΧ. Τί οὖν δῆ; τίνες, φῆς, ἦσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγὼ σοι ἐξ ἀρχῆς πάντα πειρά-
 σομαι διηγῆσασθαι. αἰὲν γὰρ δὴ καὶ τὰς πρόσθεν D
 ἡμέρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ
 20 τὸν Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον,
 ἐν ᾧ καὶ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμωτηρίου.
 περιεμένομεν οὖν ἐκάστοτε, ἕως ἀνοιχθεῖν τὸ δεσμω-
 τήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεφύγετο γὰρ οὐ
 πρῶ· ἐπειδὴ δὲ ἀνοιχθεῖν, εἰσήειμεν παρὰ τὸν Σωκράτη

2 ὁ Κριτόβουλος Bodl. Herm. Stallb. ὁ om. Bekk. 3 Κρίτων
 om. several mss., bracketed by Herm. 9 Φαιδωνίδης Bekk. Φαι-
 δωνίδης Bodl. pr. m. 11 Τί daί Bekk. with only one ms.—οὐ παρε-
 γένοντο cj. Cobet Var. Lect. p. 286 'et sana ratio docet et Graecae
 linguae ingenium emendandum esse οὐ π.; nam qui ita quaerit
 Echeocrates miratur eos non nominari inter eos qui Socrati mori-
 ζου adfuisse, et οὐ δῆτα melius respondebitur, si οὐ praecesserit.
 quam vetus hoc mendum in Platonis codicibus inoleverit, ap-
 paret ex Demetrii libello *περὶ ἑρμηνείας* § 238 Goell.: sed vera
 scriptura antiquius nihil est.' 23 ἀνεφύγνυτο Bekk. ἀνεφύγετο Bodl.
 and most mss. εἰσήειμεν most mss. including the Bodl. εἰσήειμεν
 Bekk. Stallb.

καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ δὴ καὶ τότε πρωϊαίτερον ξυνελέγημεν. τῇ γὰρ προτεραίᾳ ἡμέρᾳ ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμοτηρίου ἐσπέρας, ἐπυθόμεθα ὅτι τὸ πλοῖον ἐκ Δήλου ἀφιγμένον εἶη. παρηγγείλαμεν οὖν ἀλλήλοις ἡκειν ὡς πρωϊαίτατα εἰς 5 τὸ εἰωθός. καὶ ἡκομεν, καὶ ἡμῖν ἐξελθὼν ὁ θυρωρός, ὅσπερ εἰώθει ὑπακούειν, εἶπε περιμένειν καὶ μὴ πρότερον παρίεναι, ἕως ἂν αὐτὸς κελεύσῃ· λύουσι γάρ, ἔφη, οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσιν ὅπως ἂν τῆδε τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν χρόνον ἐπι- 10 σχῶν ἦκε καὶ ἐκέλευσεν ἡμᾶς εἰσιέναι. εἰσιόντες οὖν 60 κατελαμβάνομεν τὴν μὲν Σωκράτη ἄρτι λελυμένον, τὴν δὲ Ξανθίππην, γιγνώσκεις γάρ, ἔχουσάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ' ἄττα εἶπεν, 15 οἶα δὴ εἰώθασιν αἱ γυναῖκες, ὅτι ὦ Σώκρατες, ὅστατον δὴ σε προσερούσι νῦν οἱ ἐπιτήδειοι καὶ σὺ τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν Κρίτωνα, ὦ Κρίτων, ἔφη, ἀπαγέτω τις ταύτην οἴκλαδε. καὶ ἐκείνην μὲν Β ἀπῆγγόν τινες τῶν τοῦ Κρίτωνος βοῶσάν τε καὶ κοπτο- 20 μένην· ὁ δὲ Σωκράτης ἀνακαθιζόμενος ἐπὶ τὴν κλίνην συνέκαμψέ τε τὸ σκέλος καὶ ἐξέτριψε τῇ χειρὶ, καὶ τρίβων ἅμα, ὡς ἄτοπον, ἔφη, ὦ ἄνδρες, ἔοικέ τι εἶναι τοῦτο, ὃ καλοῦσιν οἱ ἄνθρωποι ἠδύ· ὡς θαυμασιῶς πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν, τῷ 25 ἅμα μὲν αὐτῷ μὴ ἐθέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ,

3 ἡμέρα bracketed by Herm. without cause: see the exeg. comm.
 7 εἶπε περιμένειν Bodl. Bekk. Stallb. ἐπιμένειν Herm. with the old editions. 11 ἐκέλευσεν Bodl. p. m. ἐκέλευεν Bodl. corr. (Herm.). εἰσελθόντες Bekk. Bodl. corr. εἰσιόντες Herm. Bodl. pr. m. 19 ἀπαγαγέτω Bekk. with only one ms. ταύτην Bekk. Stallb. αὐτήν only the Bodl. (Herm.). 21 ἐπὶ Bekk. Stallb. with mss. εἰς Bodl. Herm. 22 ἐξέτριψε all good mss. ἐτριψε the old editions and Cobet Var. Lect. p. 120.

ἐὰν δέ τις διώκη τὸ ἕτερον καὶ λαμβάνη, σχεδόν τι ἀναγκάξεται λαμβάνειν καὶ τὸ ἕτερον, ὥσπερ ἐκ μιᾶς κορυφῆς συνημμένω δὴ ὄντε. καὶ μοι δοκεῖ, ἔφη, εἰ C ἐνενόησεν αὐτὰ Αἴσωπος, μῦθον ἂν συνθεῖναι, ὡς ὁ
 5 θεὸς βουλόμενος αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἠδύνατο, ξυνήψεν εἰς ταῦτόν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα ᾧ ἂν τὸ ἕτερον παραγένηται ἐπακολουθεῖ ἕστερον καὶ τὸ ἕτερον. ὥσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον]
 10 τὸ ἀλγεινόν, ἴκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

IV. Ὁ οὖν Κέβης ὑπολαβὼν Νῆ τὸν Δία, ᾧ Σώκρατες, ἔφη, εὖ γ' ἐποίησας ἀναμνήσας με. περὶ γάρ τοι τῶν ποιημάτων ὧν πεποίηκας ἐντείνας τοὺς τοῦ Αἰσώπου λόγους καὶ τὸ εἰς τὸν Ἀπόλλω προοίμιον
 15 καὶ ἄλλοι τινές με ἤδη ἤρουντο, ἀτὰρ καὶ Εὐνήνος D πρῶν, ὅτι ποτὲ διανοηθεῖς, ἐπειδὴ δεῦρο ἦλθες, ἐποίησας αὐτά, πρότερον οὐδὲν πώποτε ποιήσας. εἰ οὖν τί σοι μέλει τοῦ ἔχειν ἐμὲ Εὐνήνῳ ἀποκρίνασθαι, ὅταν με αὐθις ἐρωτᾷ, εὖ οἶδα γὰρ ὅτι ἐρήσεται, εἰπέ, τί χρῆ με
 20 λέγειν. Λέγε τοίνυν, ἔφη, αὐτῷ, ᾧ Κέβης, τὰληθῆ, ὅτι οὐκ ἐκείνῳ βουλόμενος οὐδὲ τοῖς ποιήμασιν αὐτοῦ ἀντίτεχνος εἶναι ἐποίησα ταῦτα· ἤδειν γὰρ ὡς οὐ ράδιον εἶη· ἀλλ' ἐνυπνίων τινῶν ἀποπειρώμενος τί λέγοι, καὶ E ἀφοσιούμενος εἰ ἄρα πολλάκις ταύτην τὴν μουσικὴν
 25 μοι ἐπιτάττοι ποιεῖν. ἦν γὰρ δὴ ἅττα τοιάδε· πολ- λάκις μοι φοιτῶν τὸ αὐτὸ ἐνύπνιον ἐν τῷ παρελθόντι βίῳ, ἄλλοτ' ἐν ἄλλῃ ὄψει φαινόμενον, τὰ αὐτὰ δὲ λέγον, ᾧ Σώκρατες, ἔφη, μουσικὴν ποίει καὶ ἐργάζου.

2 ἀεὶ λαμβάνειν Bekk. Stallb., om. Bodl. Δ, Herm. 6 αὐτοῖς Bodl. and four other mss. Stallb. Herm. αὐτῶν Bekk. 8 αὐτῷ μοι all mss. with the exception of one. αὐτῷ ἐμοί Bekk. 9 πρότερον om. most mss. including the Bodl., bracketed by Herm. 19 ἐρωτά Bodl. p. m. ἐρηται Bekk. Bodl. corr. 23 λέγοι Bekk.

καὶ ἐγὼ ἔν γε τῷ πρόσθεν χρόνῳ ὅπερ ἔπραττον τοῦτο
 61 ὑπελάμβανον αὐτό μοι παρακελεύεσθαι τε καὶ ἐπικε-
 λεύειν, ὡσπερ οἱ τοῖς θεοῦσι διακελευόμενοι, καὶ ἐμοὶ
 οὕτω τὸ ἐνύπνιον ὅπερ ἔπραττον τοῦτο ἐπικελεύειν,
 μουσικὴν ποιεῖν, ὡς φιλοσοφίας μὲν οὔσης μεγίστης 5
 μουσικῆς, ἐμοῦ δὲ τοῦτο πράττοντος· νῦν δ' ἐπειδὴ ἡ
 τε δίκη ἐγένετο καὶ ἡ τοῦ θεοῦ ἐορτὴ διεκώλυέ με
 ἀποθνήσκειν, ἔδοξε χρῆναι, εἰ ἄρα πολλάκις μοι προσ-
 τάττοι τὸ ἐνύπνιον ταύτην τὴν δημῶδη μουσικὴν
 ποιεῖν, μὴ ἀπειθῆσαι αὐτῷ, ἀλλὰ ποιεῖν. ἀσφαλέςτε- 10
 10 Βρον γὰρ εἶναι μὴ ἀπιέναι πρὶν ἀφοσιώσασθαι ποιή-
 σαντα ποιήματα καὶ πειθόμενον τῷ ἐνυπνίῳ. οὕτω δὴ
 πρῶτον μὲν εἰς τὸν θεὸν ἐποίησα, οὐ ἦν ἡ παρούσα
 θυσία· μετὰ δὲ τὸν θεόν, ἐννοήσας ἵτι τὸν ποιητὴν
 δέοι, εἶπερ μέλλοι ποιητῆς εἶναι, ποιεῖν μύθους, ἀλλ' 15
 οὐ λόγους, καὶ αὐτὸς οὐκ ἦ μυθολογικός, διὰ ταῦτα δὴ
 οὓς προχείρους εἶχον καὶ ἠπιστάμην μύθους τοὺς
 Αἰσώπου, τούτους ἐποίησα, οἓς πρώτοις ἐνέτυχον.

V. Ταῦτα οὖν, ὦ Κέβης, Εὐνήνῳ φράζε, καὶ ἐρῶ-
 σθαι καί, ἂν σωφρονῇ, ἐμὲ διώκειν ὡς τάχιστα. ἄπει- 20
 20 C μι δέ, ὡς ἔοικε, τήμερον κελεύουσι γὰρ Ἀθηναῖοι.
 καὶ ὁ Σιμμίας, Οἶον παρακελεύει, ἔφη, τοῦτο, ὦ
 Σώκρατες, Εὐνήνῳ; πολλὰ γὰρ ἤδη ἐντετύχηκα τῷ
 ἀνδρὶ σχεδὸν οὖν ἐξ ὧν ἐγὼ ἦσθημαι οὐδ' ὅπωςτιοῦν
 σοι ἐκὼν εἶναι πείσεται. Τί δαί; ἡ δ' ὕς· οὐ φιλόσο- 25
 25 φος Εὐνήνός; Ἐμοιγε δοκεῖ, ἔφη ὁ Σιμμίας. Ἐθελήσει
 τοῖνυν, ἔφη, καὶ Εὐνήνός καὶ πᾶς ὅτῳ ἀξίως τούτου τοῦ
 πράγματος μέτεστιν. οὐ μέντοι γ' ἴσως βιάσεται
 αἰτέν· οὐ γὰρ φασι θεμιτὸν εἶναι. καὶ ἅμα λέγων

λέγειν Bodl. with λέγει in the margin. 12 καὶ πειθόμενον Bodl. and
 one other ms. καὶ om. Bekk. Stallb. and perhaps it should be
 omitted in spite of the authority of the Bodl. 15 μέλλοι Bodl. μέλλει
 Bekk. Stallb. 18 τούτους Bodl. and most mss. τούτων Bekk. 20 ὡς

ταῦτα καθήκε τὰ σκέλη [ἀπὸ τῆς κλίνης] ἐπὶ τὴν D
 γῆν, καὶ καθεζόμενος οὕτως ἤδη τὰ λοιπὰ διελέγετο.
 ἤρετο οὖν αὐτὸν ὁ Κέβης· Πῶς τοῦτο λέγεις, ὦ
 Σώκρατες, τὸ μὴ θεμιτὸν εἶναι ἑαυτὸν βιάζεσθαι,
 5 ἐθέλειν δ' ἂν τῷ ἀποθνήσκοντι τὸν φιλόσοφον ἐπε-
 σθαι; Τί δέ, ὦ Κέβης; οὐκ ἀκηκόατε σύ τε καὶ Σιμ-
 μίας περὶ τῶν τοιούτων Φιλολάῳ συγγεγονότες; Οὐδέν-
 γε σαφῶς, ὦ Σώκρατες. Ἄλλὰ μὴν κἀγὼ ἐξ ἀκοῆς
 περὶ αὐτῶν λέγω· ἃ μὲν οὖν τυγχάνω ἀκηκοώς, φθόνος
 10 οὐδεὶς λέγειν. καὶ γὰρ ἴσως καὶ μάλιστα πρέπει E
 μέλλοντα ἐκείσε ἀποδημεῖν διασκοπεῖν τε καὶ μυθολο-
 γεῖν περὶ τῆς ἀποδημίας τῆς ἐκεῖ, ποίαν τινὰ αὐτὴν
 οἴομεθα εἶναι· τί γὰρ ἂν τις καὶ ποιοῖ ἄλλο ἐν τῷ
 μέχρι ἡλίου δυσμῶν χρόνῳ;

15 VI. Κατὰ τί δὴ οὖν ποτὲ οὐ φασι θεμιτὸν εἶναι
 αὐτὸν ἑαυτὸν ἀποκτινύναι, ὦ Σώκρατες; ἤδη γὰρ
 ἔγωγε, ὅπερ νῦν δὴ σὺ ἤρου, καὶ Φιλολάου ἤκουσα,
 ὅτε παρ' ἡμῖν διητᾶτο, ἤδη δὲ καὶ ἄλλων τινῶν, ὡς οὐ
 20 δέοι τοῦτο ποιεῖν· σαφές δὲ περὶ αὐτῶν οὐδενὸς πώ-
 ποτε οὐδὲν ἀκήκοα. Ἄλλὰ προθυμείσθαι χρή, ἔφη· 62
 τάχα γὰρ ἂν καὶ ἀκούσαιοι. ἴσως μέντοι θαυμαστὸν
 4 σοι φανεῖται, εἰ τοῦτο μόνον τῶν ἄλλων ἀπάντων
 ἀπλοῦν ἐστὶ καὶ οὐδέποτε τυγχάνει τῷ ἀνθρώπῳ,
 ὡσπερ καὶ τᾶλλα, ἔστιν ὅτε καὶ οἷς βέλτιον τεθνάναι
 25 ἢ ζῆν. οἷς δὲ βέλτιον τεθνάναι, θαυμαστὸν ἴσως
 σοι φαίνεται, εἰ τούτοις τοῖς ἀνθρώποις μὴ ὅσιόν
 ἐστὶν αὐτοὺς ἑαυτοὺς εὖ ποιεῖν, ἀλλ' ἄλλον δεῖ περι-
 μένειν εὐεργέτην. καὶ ὁ Κέβης ἠρέμα ἐπιγελάσας,

τάχιστα om. Bekk., add. Bodl. and other mss. 1 ἀπὸ τῆς κλίνης om. Bodl., bracketed by Herm. 6 Τί δαί Bekk. with one ms. 8 σαφῶς Bodl. Herm. σαφές Bekk. Stallb. with the other mss. 15 οὖν δὴ ποτε Bekk. δὴ οὖν Bodl. and most mss. 24 ἔστιν ὅτε κ.τ.λ.: see exeg. comm. and the discussions by Kock, 'Hermes' 2

Β Ἰττω Ζεὺς, ἔφη, τῇ αὐτοῦ φωνῇ εἰπών. Καὶ γὰρ ἂν
 δόξειεν, ἔφη ὁ Σωκράτης, οὕτω γ' εἶναι ἄλογον· οὐ
 μέντοι ἀλλ' ἴσως ἔχει τινὰ λόγον. ὁ μὲν οὖν ἐν ἀπορ-
 ρήτοις λεγόμενος περὶ αὐτῶν λόγος, ὡς ἐν τινι φρουρᾷ
 ἐσμὲν οἱ ἄνθρωποι καὶ οὐ δεῖ δὴ ἑαυτὸν ἐκ ταύτης 5
 λύειν οὐδ' ἀποδιδράσκειν, μέγας τέ τις μοι φαίνεται
 καὶ οὐ ῥάδιος διιδεῖν· οὐ μέντοι ἀλλὰ τόδε γέ μοι
 δοκεῖ, ὦ Κέβης, εὐ λέγεσθαι, τὸ θεοὺς εἶναι ἡμῶν τοὺς
 ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἐν τῶν κτη-
 μάτων τοῖς θεοῖς εἶναι· ἢ σοὶ οὐ δοκεῖ οὕτως; Ἔμοιγε, 10

Γ ἔφη ὁ Κέβης. Οὐκοῦν, ἢ δ' ὅς, καὶ σὺ ἂν τῶν σαντοῦ
 κτημάτων εἴ τι αὐτὸ ἑαυτὸ ἀποκτινύοι, μὴ σημήναντός
 σου ὅτι βούλει αὐτὸ τεθνάναι, χαλεπαίνοις ἂν αὐτῷ,
 καὶ εἴ τινα ἔχοις τιμωρίαν, τιμωροῖο ἄν; Πάνυ γ', ἔφη.
 Ἴσως τοίνυν ταύτη οὐκ ἄλογον, μὴ πρότερον αὐτὸν 15
 ἀποκτινύναι δεῖν, πρὶν ἀνάγκην τινὰ ὁ θεὸς ἐπι-
 πέμψῃ, ὡσπερ καὶ τὴν νῦν παροῦσαν ἡμῖν.

Bonitz VII. Ἄλλ' εἰκίς, ἔφη ὁ Κέβης, τοῦτό γε φαίνεται.
 ὁ μέντοι νῦν δὴ ἔλεγες, τὸ τοὺς φιλοσόφους ῥαδίως ἂν
 Δ ἐθέλειν ἀποθνήσκειν, ἔοικε τοῦτο, ὦ Σώκρατες, ἀτόπῳ, 20
 εἴπερ ὁ νῦν δὴ ἐλέγομεν εὐλόγως ἔχει, τὸ θεόν τε εἶναι
 τὸν ἐπιμελούμενον ἡμῶν καὶ ἡμᾶς ἐκείνου κτήματα
 εἶναι. τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ
 ταύτης τῆς θεραπείας ἀπιόντας, ἐν ἣ ἐπιστατοῦσιν
 αὐτῶν οἵπερ ἄριστοί εἰσι τῶν ὄντων ἐπιστάται, θεοί, 25
 οὐκ ἔχει λόγον. οὐ γάρ που αὐτός γε αὐτοῦ οἶεται
 ἄμεινον ἐπιμελήσεσθαι ἐλεύθερος γενόμενος· ἀλλ'
 Ε ἀνόητος μὲν ἄνθρωπος τάχ' ἂν οἰηθείη ταῦτα, φευκτέον

p. 128—135. Bonitz, ib. 307—312. Kock, ib. 462—465. Cron,
 'jahrbücher,' 1867, p. 567—76. L. v. Jan, ib. 1868. 9 ἐπιμελο-
 μένους Bekk. against the Bodl. and most of the other mss. 16 πρὶν
 ἂν Heindorf. cj. Bekk., & om. all mss. Stallb. Herm. θεὸς Herm.
 ὁ add. Bodl. supra lin., and all other mss. give the article. 26 αὐ-

εἶναι ἀπὸ τοῦ δεσπότη, καὶ οὐκ ἂν λογίζοιτο ὅτι οὐ
 δεῖ ἀπὸ γε τοῦ ἀγαθοῦ φεύγειν, ἀλλ' ὅ,τι μάλιστα
 παραμένειν, διὸ ἀλογίστως ἂν φεύγοι. ὁ δὲ νοῦν ἔχων
 ἐπιθυμοὶ που ἂν αἰεὶ εἶναι παρὰ τῷ αὐτοῦ βελτίονι
 5 καίτοι οὕτως, ὧ Σώκρατες, τούναντίον εἶναι εἰκὸς ἢ ὁ
 νῦν δὴ ἐλέγετο· τοὺς μὲν γὰρ φρονίμους ἀγανακτεῖν
 ἀποθνήσκοντας πρέπει, τοὺς δ' ἄφρονας χαίρειν. ἀκού-
 σασ οὖν ὁ Σωκράτης ἡσθῆναί τέ μοι ἔδοξε τῇ τοῦ
 Κέβητος πραγματείᾳ, καὶ ἐπιβλέψας εἰς ἡμᾶς Ἀεὶ 63
 10 τοι, ἔφη, ὁ Κέβης λόγους τινὰς ἀνερευνῆ, καὶ οὐ πάνυ
 εὐθεως ἐθέλει πείθεσθαι ὅ,τι ἂν τις εἴπῃ. Καὶ ὁ
 Σιμμίας Ἀλλὰ μὲν, ἔφη, ὧ Σώκρατες, νῦν γέ μοι δοκεῖ
 τι καὶ αὐτῷ λέγειν Κέβης· τί γὰρ ἂν βουλόμενοι
 ἄνδρες σοφοὶ ὡς ἀληθῶς δεσπότης ἀμείνους αὐτῶν
 15 φεύγοιεν καὶ ῥαδίως ἀπαλλάττοιεντο αὐτῶν; καὶ μοι
 δοκεῖ Κέβης εἰς σέ τείνειν τὸν λόγον, ὅτι οὕτω ῥαδίως B
 φέρεις καὶ ἡμᾶς ἀπολείπων καὶ ἄρχοντας ἀγαθούς, ὡς
 αὐτὸς ὁμολογεῖς, θεούς. Δίκαια, ἔφη, λέγετε. οἶμαι
 γὰρ ὑμᾶς λέγειν ὅτι χρή με πρὸς ταῦτα ἀπολογήσασθαι
 20 ὡσπερ ἐν δικαστηρίῳ. Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας.
 VIII. Φέρε δὴ, ἢ δ' ὅς, πειραθῶ πιθανώτερον πρὸς
 ὑμᾶς ἀπολογήσασθαι ἢ πρὸς τοὺς δικαστάς. ἐγὼ γάρ,
 ἔφη, ὧ Σιμμία τε καὶ Κέβης, εἰ μὲν μὴ ὥμην ἤξειν
 πρῶτον μὲν παρὰ θεοὺς ἄλλους σοφοὺς τε καὶ ἀγαθούς,
 25 ἔπειτα καὶ παρ' ἀνθρώπους τετελευτηκότας ἀμείνους
 τῶν ἐνθάδε, ἠδίκουν ἂν οὐκ ἀγανακτῶν τῷ θανάτῳ
 νῦν δὲ εὐ ἴστε ὅτι παρ' ἄνδρας τε ἐλπίζω ἀφίξεσθαι
 ἀγαθούς· καὶ τοῦτο μὲν οὐκ ἂν πάνυ δισχυρισαίμην· C

τοῦ Bodl. ἐαυτοῦ Bekk. 3 Perhaps we should write παραμένειν· διὸ
 ἀλογίστος ἂν φεύγοι, ὁ δὲ νοῦν ἔχων ἐπιθυμοὶ που κ. τ. λ. 12 νῦν γε
 δοκεῖ τί μοι καὶ αὐτῷ Bekk.: the order adopted in the text is found
 in the Bodl. 14 ἀμείνους αὐτῶν Bekk. with only one ms. 21 πρὸς
 ἡμᾶς πιθανώτερον Bekk. Stallb. with all mss. in their favour, the

ὅτι μέντοι παρὰ θεοὺς δεσπότης πάνυ ἀγαθοὺς ἤξειν, εὖ ἴστε ὅτι, εἴπερ τι ἄλλο τῶν τοιούτων, δισχυρ-
 σαίμην ἂν καὶ τοῦτο. ἄστε διὰ ταῦτα οὐχ ἰμοίως
 ἀγανακτῶ, ἀλλ' εὐελπίς εἰμι εἶναί τι τοῖς τετελευτη-
 κόσι καί, ὡσπερ γε καὶ πάλαι λέγεται, πολὺ ἄμεινον 5
 τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Τί οὖν, ἔφη ὁ Σιμμίας, ὦ
 Σώκρατες; αὐτὸς ἔχων τὴν διάνοιαν ταύτην ἐν νῶ ἔχεις
 Δ ἀπίεναί, ἢ καὶ ἡμῖν μεταδοίης; κοινὸν γὰρ δὴ ἔμοιγε
 δοκεῖ καὶ ἡμῖν εἶναι ἀγαθὸν τοῦτο, καὶ ἅμα σοι ἀπο-
 λογία ἔσται, ἐὰν ἄπερ λέγεις ἡμᾶς πείσης. Ἄλλὰ 10
 πειράσομαι, ἔφη. πρῶτον δὲ Κρίτωνά τόνδε σκεψώ-
 μεθα, τί ἐστὶν ὃ βούλεσθαί μοι δοκεῖ πάλαι εἰπεῖν.
 Τί δέ, ὦ Σώκρατες, ἔφη ὁ Κρίτων, ἄλλο γε ἢ πάλαι
 μοι λέγει ὁ μέλλων σοι δώσειν τὸ φάρμακον, ὅτι χρή
 σοι φράζειν ὡς ἐλάχιστα διαλέγεσθαι; φησὶ γὰρ θερ- 15
 μαίνεσθαι μᾶλλον διαλεγόμενος, δεῖν δὲ οὐδὲν τοιοῦτον
 Ε προσφέρειν τῷ φαρμάκῳ· εἰ δὲ μή, ἐνίστε ἀναγκάζεσθαι
 καὶ δις καὶ τρίς πίνειν τοὺς τι τοιοῦτον ποιοῦντας.
 καὶ ὁ Σωκράτης, Ἔα, ἔφη, χαίρειν αὐτόν· ἀλλὰ μόνον
 τὸ ἑαυτοῦ παρασκευαζέτω ἄς καὶ δις δώσων, ἐὰν δὲ 20
 δέη, καὶ τρίς. Ἄλλὰ σχεδὸν μὲν τι ἤδη, ἔφη ὁ
 Κρίτων· ἀλλὰ μοι πάλαι πράγματα παρέχει. Ἔα
 αὐτόν, ἔφη. ἀλλ' ὑμῖν δὴ τοῖς δικασταῖς βούλομαι
 ἤδη τὸν λόγον ἀποδοῦναι, ὡς μοι φαίνεται εἰκότως
 64 ἀνὴρ τῷ ὄντι ἐν φιλοσοφίᾳ διατρίψας τὸν βίον θαρρεῖν 25
 μέλλων ἀποθανεῖσθαι καὶ εὐελπίς εἶναι ἐκεῖ μέγιστα
 οἴσεσθαι ἀγαθὰ, ἐπειδὴν τελευτήσῃ. πῶς ἂν οὖν δὴ
 τοῦθ' οὕτως ἔχοι, ὦ Σιμμία τε καὶ Κέβης, ἐγὼ πειρά-
 σομαι φράσαι.

Bodl. excepted. 7 πότερον αὐτὸς Bekk. πότερον om. Bodl. pr. m. and many other mss. Stallb. Herm. 9 ἢ ἀπολογία Bekk. Stallb. with all mss. excepting the Bodl. which omits ἢ. 11 πειράσομαι γε Bekk. against the Bodl. and most mss. 21 ἤδειν the mss. ἤδη Bekk. after

ΙΧ. Κινδυνεύουσι γὰρ ὅσοι τυγχάνουσιν ὀρθῶς
 ἀπτόμενοι φιλοσοφίας λεληθέναι τοὺς ἄλλους, ὅτι
 οὐδὲν ἄλλο αὐτοὶ ἐπιτηδεύουσιν ἢ ἀποθνήσκειν τε καὶ
 τεθνάναι. εἰ οὖν τοῦτο ἀληθές, ἄτοπον δήπου ἂν εἴη
 5 προθυμεῖσθαι μὲν ἐν παντὶ τῷ βίῳ μηδὲν ἄλλο ἢ τοῦτο,
 ἥκοντος δὲ δὴ αὐτοῦ ἀγανακτεῖν, ὃ πάσαι προεθυμοῦντό
 τε καὶ ἐπετήδευον. καὶ ὁ Σιμμίας γελάσας Νῆ τὸν
 Δία, ἔφη, ὦ Σώκρατες, οὐ πάνυ γέ με νῦν δὴ γελα- Β
 σείοντα ἐποίησας γελάσαι. οἶμαι γὰρ ἂν δὴ τοὺς
 10 πολλοὺς αὐτὸ τοῦτο ἀκούσαντας δοκεῖν εἶ
 ρῆσθαι εἰς τοὺς φιλοσοφοῦντας καὶ ξυμφάναι ἂν τοὺς
 μὲν παρ' ἡμῖν ἀνθρώπους καὶ πάνυ, ὅτι τῷ ὄντι οἱ
 φιλοσοφοῦντες θανατῶσι καὶ σφᾶς γε οὐ λελήθασιν
 ὅτι ἄξιοί εἰσι τοῦτο πάσχειν. Καὶ ἀληθῆ γ' ἂν
 15 λέγοιεν, ὦ Σιμμία, πλήν γε τοῦ σφᾶς μὴ λεληθέναι.
 λέληθε γὰρ αὐτοὺς ἢ τε θανατῶσι καὶ ἢ ἄξιοί εἰσι
 θανάτου καὶ οἴου θανάτου οἱ ὡς ἀληθῶς φιλόσοφοι.
 εἴπωμεν γάρ, ἔφη, πρὸς ἡμᾶς αὐτούς, χαίρειν εἰπόντες C
 ἐκείνοις· ἡγούμεθά τι τὸν θάνατον εἶναι; Πάνυ γε, ἔφη
 20 ὑπολαβὼν ὁ Σιμμίας. Ἄρα μὴ ἄλλο τι ἢ τὴν τῆς
 ψυχῆς ἀπὸ τοῦ σώματος ἀπαλλαγὴν; καὶ εἶναι τοῦτο
 τὸ τεθνάναι, χωρὶς μὲν ἀπὸ τῆς ψυχῆς ἀπαλλαγὴν
 αὐτὸ καθ' αὐτὸ τὸ σῶμα γεγονέναι, χωρὶς δὲ τὴν ψυχὴν
 ἀπὸ τοῦ σώματος ἀπαλλαγείσαν αὐτὴν καθ' αὐτὴν
 25 εἶναι; Ἄρα μὴ ἄλλο τι ἢ θάνατος ἢ τοῦτο; Οὐκ, ἀλλὰ
 τοῦτο, ἔφη. Σκέψαι δὴ, ὦ γαθέ, ἐὰν ἄρα καὶ σοὶ
 ξυνδοκῆ ἄπερ καὶ ἐμοί. ἐκ γὰρ τούτων μᾶλλον οἶμαι D
 ἡμᾶς εἴσεσθαι περὶ ὧν σκοποῦμεν. φαίνεται σοὶ φιλο-
 σόφου ἀνδρὸς εἶναι ἐσπουδακέναι περὶ τὰς ἡδονὰς
 30 καλουμένας τὰς τοιάσδε, οἶον σίτων τε καὶ ποτῶν;

Photius Lex. p. 50. 6 προεθυμοῦντο Bodl. προθυμοῦντο Bekk.
 22 τὸ om. Bodl. Herm. 25 ἢ θάνατος Herm. ἢ ὁ θάνατος the
 old edd. and so far as I see the Bodl. ἢ om. Bekk. Stallb. 30 σι-

Ἕκιστά γε, ὦ Σώκρατες, ἔφη ὁ Σιμμίας. Τί δέ; τὰς
 τῶν ἀφροδισίων; Οὐδαμῶς. Τί δέ; τὰς ἄλλας τὰς
 περὶ τὸ σῶμα θεραπείας δοκεῖ σοι ἐντίμους ἡγεῖσθαι ὁ
 τοιοῦτος; οἷον ἱματίων διαφερόντων κτήσεις καὶ ὑπο-
 δημάτων καὶ τοὺς ἄλλους καλλωπισμοὺς τοὺς περὶ τὸ 5
 Ε σῶμα πότερον τιμᾶν σοι δοκεῖ ἢ ἀτιμάζειν, καθ' ὅσον
 μὴ πολλὴ ἀνάγκη μετέχει αὐτῶν; Ἄτιμάζειν ἔμοιγε
 δοκεῖ, ἔφη, ὅ γε ὡς ἀληθῶς φιλόσοφος. Οὐκοῦν ὅλως
 δοκεῖ σοι, ἔφη, ἢ τοῦ τοιοῦτου πραγματεία οὐ περὶ τὸ
 σῶμα εἶναι, ἀλλὰ καθ' ὅσον δύναται ἀφεστάναι αὐτοῦ, 10
 πρὸς δὲ τὴν ψυχὴν τετράφθαι; Ἐμοιγε. Ἄρ' οὖν
 65 πρῶτον μὲν ἐν τοῖς τοιοῦτοις δηλὸς ἐστὶν ὁ φιλόσοφος
 ἀπολύων ὅτι μάλιστα τὴν ψυχὴν ἀπὸ τῆς τοῦ σώματος
 κοινωνίας διαφερόντως τῶν ἄλλων ἀνθρώπων; Φαί-
 νεται. Καὶ δοκεῖ γέ που, ὦ Σιμμία, τοῖς πολλοῖς 15
 ἀνθρώποις, ᾧ μηδὲν ἠδὺ τῶν τοιούτων μηδὲ μετέχει
 αὐτῶν, οὐκ ἄξιον εἶναι ζῆν, ἀλλ' ἐγγύς τι τείνειν τοῦ
 τεθνάναι ὁ μηδὲν φροντίζων τῶν ἡδονῶν αἰ διὰ τοῦ
 σώματός εἰσιν. Πάνυ μὲν οὖν ἀληθῆ λέγεις.

X. Τί δὲ δὴ περὶ αὐτὴν τὴν τῆς φρονήσεως 20
 κτῆσιν; πότερον ἐμπόδιον τὸ σῶμα ἢ οὐ, εἴαν τις αὐτὸ
 Β ἐν τῇ ζητήσῃ κοινωνῶν συμπαραλαμβάνῃ; οἷον τὸ
 τοιόνδε λέγω· ἄρα ἔχει ἀληθειάν τινα ὄψις τε καὶ
 ἀκοή τοῖς ἀνθρώποις, ἢ τά γε τοιαῦτα καὶ οἱ ποιηταὶ
 ἡμῖν ἀεὶ θρυλοῦσιν, ὅτι οὐτ' ἀκούομεν ἀκριβῆς οὐδὲν 25
 οὔτε ὀρώμεν; καίτοι εἰ αὐταὶ τῶν περὶ τὸ σῶμα αἰσθή-
 σεων μὴ ἀκριβεῖς εἰσι μηδὲ σαφεῖς, σχολῇ αἶ γε ἄλλαι·
 πᾶσαι γάρ που τούτων φαυλότεραί εἰσιν· ἢ σοι οὐ
 δοκοῦσιν; Πάνυ μὲν οὖν, ἔφη. Πότε οὖν, ἢ δ' ὅς,
 ἢ ψυχὴ τῆς ἀληθείας ἄπτεται; ὅταν μὲν γὰρ μετὰ τοῦ 30

σώματος ἐπιχειρῆ τι σκοπεῖν, δῆλον ὅτι τότε ἐξαπα- C
 τᾶται ὑπ' αὐτοῦ. Ἀληθῆ λέγεις. Ἄρ' οὖν οὐκ ἐν τῷ
 λογίζεσθαι, εἴπερ που ἄλλοθι, κατάδηλον αὐτῇ γίγνεται
 τι τῶν ὄντων; Ναί. Λογίζεται δέ γέ που τότε κάλ-
 5 λιστα, ὅταν μηδὲν τούτων αὐτὴν παραλυπῆ, μήτε
 ἀκοῆ μήτε ὄψις μήτε ἀλγηδῶν μηδέ τις ἡδονή, ἀλλ' ὅ,τι
 μάλιστα αὐτὴ καθ' αὐτὴν γίγνηται ἐῷσα χαίρειν τὸ
 σῶμα, καὶ καθ' ὅσον δύναται μὴ κοινωνοῦσα αὐτῷ
 μηδ' ἀπτομένη ὀρέγεται τοῦ ὄντος. Ἔστι ταῦτα.
 10 Οὐκοῦν καὶ ἐνταῦθα ἢ τοῦ φιλοσόφου ψυχὴ μάλιστα D
 ἀτιμάζει τὸ σῶμα καὶ φεύγει ἀπ' αὐτοῦ, ζητεῖ δὲ αὐτὴ
 καθ' αὐτὴν γίγνεσθαι; Φαίνεται. Τί δὲ δὴ τὰ τοιάδε,
 ὦ Συμμία; φαμέν τι εἶναι δίκαιον αὐτὸ ἢ οὐδέν; Φαμέν
 μέντοι νῆ Δία. Καὶ καλόν γέ τι καὶ ἀγαθόν; Πῶς
 15 δ' οὐ; Ἦδη οὖν πῶποτέ τι τῶν τοιούτων τοῖς ὀφθαλ-
 μοῖς εἶδες; Οὐδαμῶς, ἦ δ' ὅς. Ἄλλ' ἄλλη τινὶ αἰσ-
 θήσει τῶν διὰ τοῦ σώματος ἐφήψω αὐτῶν; λέγω δὲ
 περὶ πάντων, οἷον μεγέθους πέρι, ἰγιείας, ἰσχύος, καὶ
 τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων τῆς οὐσίας, ὃ τυγχάνει
 20 ἕκαστον ὄν' ἄρα διὰ τοῦ σώματος αὐτῶν τάληθέστατον E
 θεωρεῖται, ἢ ὧδ' ἔχει; Ἴς ἂν μάλιστα ἡμῶν καὶ ἀκρι-
 βέστατα παρασκευάσῃται αὐτὸ ἕκαστον διανοηθῆναι
 περὶ οὗ σκοπεῖ, οὗτος ἂν ἐγγύτατα ἴοι τοῦ γινῶναι
 ἕκαστον; Πάνυ μὲν οὖν. Ἄρ' οὖν ἐκεῖνος ἂν τοῦτο
 25 ποιήσειε καθαρῶτατα, ὅστις ὅ,τι μάλιστα αὐτῇ τῇ
 διανοίᾳ ἴοι ἐφ' ἕκαστον, μήτε τὴν ὄψιν παρατιθέμενος
 ἐν τῷ διανοεῖσθαι μήτε τινὰ ἄλλην αἰσθησιν ἐφέλκων 66
 μηδεμίαν μετὰ τοῦ λογισμοῦ, ἀλλ' αὐτῇ καθ' αὐτὴν
 εἰλικρινεῖ τῇ διανοίᾳ χρώμενος αὐτὸ καθ' αὐτὸ εἰλι-
 30 κρινὲς ἕκαστον ἐπιχειροῖ θηρεύειν τῶν ὄντων, ἀπαλ-

6 μηδέ τις Bodl. μήτε τις Bekk. Stallb. with the other mss.
 14 αὐ καλόν γέ τοι Bekk. partly from Heindorf's conj. οὐ καλόν γέ
 τι Bodl. (?) and other mss. 30 ἐπιχειροῖ Bodl. pr. m. ἐπιχειροῖη

λαγείς ὅτι μάλιστα ὀφθαλμῶν τε καὶ ὠτων καὶ ὡς ἔπος εἰπεῖν ξύμπαντος τοῦ σώματος, ὡς ταραττοντος καὶ οὐκ ἐῶντος τὴν ψυχὴν κτήσασθαι ἀλήθειάν τε καὶ φρόνησιν, ὅταν κοινωῇ, ἄρ' οὐχ οὗτός ἐστιν, ὦ Σιμμία, εἶπερ τις καὶ ἄλλος, ὁ τευξομενος τοῦ ὄντος; Ὑπερ- 5
φύως, ἔφη ὁ Σιμμίας, ὡς ἀληθῆ λέγεις, ὦ Σώκρατες.

407^c Βλ. XI. Οὐκοῦν ἀνάγκη, ἔφη, ἐκ πάντων τούτων παρίστασθαι δόξαν τοιάνδε τινὰ τοῖς γνησίως φιλοσόφοις, ὥστε καὶ πρὸς ἀλλήλους τοιαῦτ' ἄττα λέγειν, ὅτι κινδυνεύει τοι ὡσπερ ἀτραπός τις ἡμᾶς ἐκφέρειν μετὰ 10 τοῦ λόγου ἐν τῇ σκέψει, ὅτι, ἕως ἂν τὸ σῶμα ἔχωμεν καὶ ξυμπεφυρμένη ἢ ἡμῶν ἢ ψυχῆ μετὰ τοῦ τοιούτου κακοῦ, οὐ μὴ ποτε κτησώμεθα ἱκανῶς οὐ ἐπιθυμοῦμεν· φαμέν δὲ τοῦτο εἶναι τὸ ἀληθές. μυρίας μὲν γὰρ ἡμῖν ἀσχολίας παρέχει τὸ σῶμα διὰ τὴν ἀναγκαίαν τροφήν· 15

C ἔτι δὲ ἂν τινες νόσοι προσπέσωσιν, ἐμποδίζουσιν ἡμῶν τὴν τοῦ ὄντος θήραν· ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν καὶ φλυαρίας ἐμπύπλησιν ἡμᾶς πολλῆς, ὥστε τὸ λεγόμενον ὡς ἀληθῶς τῷ ὄντι ὑπ' αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέ- 20 ποτε οὐδέν. καὶ γὰρ πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ τὸ σῶμα καὶ αἱ τούτου ἐπιθυμίαι.

διὰ γὰρ τὴν τῶν χρημάτων κτήσιν πάντες οἱ πόλεμοι D ἡμῖν γίνονται, τὰ δὲ χρήματα ἀναγκαζόμεθα κτᾶσθαι διὰ τὸ σῶμα, δουλεύοντες τῇ τούτου θεραπείᾳ· καὶ ἐκ 25 τούτου ἀσχολίαν ἄγομεν φιλοσοφίας πέρι διὰ πάντα ταῦτα. τὸ δ' ἔσχατον πάντων ὅτι, εἰάν τις ἡμῖν καὶ σχολὴ γένηται ἀπ' αὐτοῦ καὶ τραπώμεθα πρὸς τὸ σκοπεῖν τι, ἐν ταῖς ζητήσεσιν αὐ πανταχοῦ παραπίπτον θόρυβον παρέχει καὶ ταραχὴν καὶ ἐκπλήττει, ὥστε μὴ 30

edd. 13 κτησόμεθα Bekk. with two mss. κτησώμεθα all other mss. On this § see also Bonitz 'Zeitschrift für östr. gymnasien' 1866, mai, p. 309—312.

δύνασθαι ὑπ' αὐτοῦ καθορᾶν τἀληθές, ἀλλὰ τῷ ὄντι
 ἡμῖν δέδεικται ὅτι, εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσ-
 θαι, ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον. **Ε**
 αὐτὰ τὰ πράγματα· καὶ τότε, ὡς ἔοικεν, ἡμῖν ἔσται οὐ
 5 ἐπιθυμούμεν τε καὶ φαμεν ἐρασταὶ εἶναι, φρονήσεως,
 ἐπειδὴν τελευτήσωμεν, ὡς ὁ λόγος σημαίνει, ζῶσι δὲ
 οὐ. εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθα-
 ρῶς γνῶναι, δυοῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι
 τὸ εἰδέναι ἢ τελευτήσασι· τότε γὰρ αὐτὴ καθ' αὐτὴν **67**
 10 ἔσται ἡ ψυχὴ χωρὶς τοῦ σώματος, πρότερον δ' οὐ. καὶ
 ἐν τῷ ἂν ζῶμεν, οὕτως, ὡς ἔοικεν, ἐγγυτάτω ἐσόμεθα
 τοῦ εἰδέναι, ἐὰν ὅ,τι μάλιστα μηδὲν ὀμιλῶμεν τῷ
 σώματι μηδὲ κοινωνῶμεν, ὅ,τι μὴ πᾶσα ἀνάγκη, μηδὲ
 ἀναπιμπλώμεθα τῆς τούτου φύσεως, ἀλλὰ καθαρεύομεν
 15 ἀπ' αὐτοῦ, ἕως ἂν ὁ θεὸς αὐτὸς ἀπολύσῃ ἡμᾶς· καὶ
 οὕτω μὲν καθαρὸι ἀπαλλαττόμενοι τῆς τοῦ σώματος
 ἀφροσύνης, ὡς τὸ εἶκος, μετὰ τοιούτων τε ἐσόμεθα καὶ
 γνωσόμεθα δι' ἡμῶν αὐτῶν πᾶν τὸ εἰλικρινές· τοῦτο **B**
 δ' ἔστιν ἴσως τὸ ἀληθές. (μὴ καθαρῷ γὰρ καθαρῷ
 20 ἐφάπτεσθαι μὴ οὐ θεμιτὸν ἦ. τοιαῦτα οἶμαι, ὧ Σιμμία,
 ἀναγκαῖον εἶναι πρὸς ἀλλήλους λέγειν τε καὶ δοξάζειν
 πάντας τοὺς ὀρθῶς φιλομαθεῖς· ἢ οὐ δοκεῖ σοι οὕτως;
 Παντός γε μᾶλλον, ὧ Σώκρατες.

XII. Οὐκ οὖν, ἔφη ὁ Σωκράτης, εἰ ταῦτ' ἀληθῆ, ὧ
 25 ἑταῖρε, πολλὴ ἐλπίς ἀφικομένῳ οἱ ἐγὼ πορεύομαι, ἐκεῖ
 ἱκανῶς, εἴπερ που ἄλλοθι, κτήσασθαι τοῦτο οὐ ἔνεκα ἢ
 πολλὴ πραγματεία ἡμῖν ἐν τῷ παρελθόντι βίῳ γέγονεν,
 ὥστε ἢ γε ἀποδημία ἢ νῦν μοι προστεταγμένη μετὰ **C**
 ἀγαθῆς ἐλπίδος γίγνεται καὶ ἄλλῳ ἀνδρὶ, ὃς ἠγεῖται οἱ
 30 παρεσκευάσθαι τὴν διάνοιαν ὥσπερ κεκαθαρμένην.
 Πάνυ μὲν οὖν, ἔφη ὁ Σιμμίας. Κάθαρσις δὲ εἶναι ἄρα

οὐ τοῦτο ξυμβαίνει, ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται, τὸ χωρίζειν ὅ, τι μάλιστα ἀπὸ τοῦ σώματος τὴν ψυχὴν καὶ ἐθίσαι αὐτὴν καθ' αὐτὴν πανταχόθεν ἐκ τοῦ σώματος συναγείρεσθαι τε καὶ ἀθροίζεσθαι, καὶ οἰκεῖν κατὰ τὸ δυνατόν καὶ ἐν τῷ νῦν παρόντι καὶ ἐν τῷ ἔπειτα 5

D μόνην καθ' αὐτήν, ἐκλυομένην ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος; Πάνυ μὲν οὖν, ἔφη. Οὐκοῦν τοῦτό γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος; Παντάπασί γ', ἢ δ' ὅς. Λύειν δέ γε αὐτήν, ὡς φαμεν, προθυμούνται αἰεὶ μάλιστα καὶ μόνοι οἱ φιλοσο- 10 φούντες ὀρθῶς, καὶ τὸ μελέτημα αὐτὸ τοῦτό ἐστι τῶν φιλοσόφων, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος, ἢ οὐ; Φαίνεται. Οὐκοῦν, ὅπερ ἐν ἀρχῇ ἔλεγον, γελοῖον ἂν εἴη ἄνδρα παρασκευάζονθ' ἑαυτὸν ἐν τῷ βίῳ

E ὅ, τι ἐγγυτάτω ὄντα τοῦ τεθνάναι οὕτω ζῆν, κἄπειθ' 15 ἦκοντος αὐτῷ τοίτου ἀγανακτεῖν; οὐ γελοῖον; Πῶς δ' οὐ; Τῷ ὄντι ἄρα, ἔφη, ὦ Σιμμία, οἱ ὀρθῶς φιλοσοφούντες ἀποθνήσκουσιν μελετώσι, καὶ τὸ τεθνάναι ἦκιστ' αὐτοῖς ἀνθρώπων φοβερὸν. ἐκ τῶνδε δὲ σκόπει. εἰ γὰρ διαβέβληνται μὲν πανταχῇ τῷ σώματι, αὐτὴν δὲ 20 καθ' αὐτὴν ἐπιθυμοῦσι τὴν ψυχὴν ἔχειν, τούτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῖεν, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ μὴ ἄσμενοι ἐκεῖσε ἴοιεν, οἱ ἀφικομένοις 68 ἐλπὶς ἐστὶν οὐ διὰ βίου ἡρῶν τυχεῖν ἡρῶν δὲ φρονήσεως ᾧ τε διεβέβληντο, τούτου ἀπηλλάχθαι ξυνόντος 25 αὐτοῖς; ἢ ἀνθρωπίνων μὲν παιδικῶν καὶ γυναικῶν καὶ

6 μόνην is considered spurious by Cobet Var. Lect. p. 165. 'Quia apparet dici τὸ σῶμα εἶναι οἷον δεσμὰ τῆς ψυχῆς, emenda ὥσπερ ἐκ δεσμῶν τοῦ σώματος: adiecit nescio quis alteram prae-positionem, ne δεσμὰ τοῦ σώματος dici viderentur.' Cobet Var. Lect. p. 165. 16 οὐ γελοῖον; considered spurious by Cobet Nov. Lect. p. 111. 22 εἰ φοβοῦντο: 'repetitum ei sciolo debetur' Cobet, Nov. Lect. p. 102. 25 διαβέβληντο Bekk. against the Bodl. and most mss.

υίεων ἀποθανόντων πολλοὶ δὴ ἐκόντες ἠθέλησαν εἰς
 Ἄιδου ἐλθεῖν, ὑπὸ ταύτης ἀγόμενοι τῆς ἐλπίδος, τῆς
 τοῦ ὄψεσθαι τε ἐκεῖ ὧν ἐπεθύμουν καὶ ξυνέσεσθαι
 φρονήσεως δὲ ἄρα τις τῶ ὄντι ἐρών, καὶ λαβὼν σφόδρα
 5 τὴν αὐτὴν ταύτην ἐλπίδα, μηδαμοῦ ἄλλοθι ἐντεύξεσθαι
 αὐτῇ ἀξίως λόγου ἢ ἐν Ἄιδου, ἀγανακτήσει τε ἀπο-
 θνήσκων καὶ οὐκ ἄσμενος εἰσιν αὐτόσε; οἷσθαί γε χρή, Β
 εἰν τῶ ὄντι γ' ἦ, ὦ ἐταῖρε, φιλόσοφος· σφόδρα γὰρ
 αὐτῶ ταῦτα δόξει, μηδαμοῦ ἄλλοθι καθαρῶς ἐντεύξ-
 10 εσθαι φρονήσει ἀλλ' ἢ ἐκεῖ. εἰ δὲ τοῦτο οὕτως ἔχει,
 ὅπερ ἄρτι ἔλεγον, οὐ πολλὴ ἂν ἀλογία εἴη, εἰ φοβοῖτο
 τὸν θάνατον ὁ τοιοῦτος; Πολλὴ μέντοι νῆ Δία, ἦ δ' ὅς.

XIII. Οὐκοῦν ἰκανόν σοι τεκμήριον, ἔφη, τοῦτο
 ἀνδρὶς ὃν ἂν ἴδῃς ἀγανακτοῦντα μέλλοντα ἀποθανεῖ-
 15 σθαι, ὅτι οὐκ ἄρ' ἦν φιλόσοφος ἀλλὰ τις φιλοσώμα-
 τος; ὁ αὐτὸς δὲ πού οὗτος τυγχάνει ὧν καὶ φιλοχρή- C
 ματος καὶ φιλότιμος, ἦτοι τὰ ἕτερα τούτων ἢ ἀμφό-
 τερα. Πάνυ, ἔφη, ἔχει οὕτως ὡς λέγεις. Ἄρ' οὖν,
 ἔφη, ὦ Σιμμία, οὐ καὶ ἡ ὀνομαζομένη ἀνδρεία τοῖς
 20 οὔτω διακειμένοις μάλιστα προσήκει; Πάντως δήπου,
 ἔφη. Οὐκοῦν καὶ ἡ σωφροσύνη, ἣν καὶ οἱ πολλοὶ
 ὀνομάζουσι σωφροσύνην, τὸ περὶ τὰς ἐπιθυμίας μὴ
 ἐπτοῆσθαι ἀλλ' ὀλιγώρως ἔχειν καὶ κοσμίως, ἄρ' οὐ
 τούτοις μόνοις προσήκει τοῖς μάλιστα τοῦ σώματος
 25 ἐλιγωροῦσί τε καὶ ἐν φιλοσοφίᾳ ζῶσιν; Ἀνάγκη, ἔφη. D
 Εἰ γὰρ ἐθελήσεις, ἦ δ' ὅς, ἐννοῆσαι τὴν γε τῶν ἄλλων
 ἀνδρείαν τε καὶ σωφροσύνην, δόξει σοι εἶναι ἄτοπος.
 Πῶς δὴ, ὦ Σώκρατες; Οἶσθα, ἦ δ' ὅς, ὅτι τὸν θάνατον
 ἠγούνται πάντες οἱ ἄλλοι τῶν μεγάλων κακῶν εἶναι;
 30 Καὶ μάλα, ἔφη. Οὐκοῦν φόβῳ μειζόνων κακῶν ἵπο-

18 Πάνυ γ' Bekk. Stallb. γε om. Bodl. and other mss. 19 ἀν-
 δρία Bekk. against the Bodl. 26 ἐθελήσεις Bodl. Herm. ἐθελεις Bekk.

μένουσιν αὐτῶν οἱ ἀνδρεῖοι τὸν θάνατον, ἕταν ὑπομε-
νωσιν; Ἔστι ταῦτα. Τῷ δεδιέναι ἄρα καὶ δέει ἀν-
δρεῖοὶ εἶσι πάντες πλὴν οἱ φιλόσοφοι. καίτοι ἄτοπὸν
E γε δέει τινὰ καὶ δειλίᾳ ἀνδρεῖον εἶναι. Πάνυ μὲν οὖν.
Τί δέ; οἱ κόσμιοι αὐτῶν οὐ ταῦτόν τοῦτο πεπόνθασιν· 5
ἀκολασία τινὲ σῶφρονές εἰσι; καίτοι φαμέν γέ που
ἀδύνατον εἶναι, ἀλλ' ὅμως αὐτοῖς συμβαίνει τούτῳ
ὅμοιον εἶναι τὸ πάθος τὸ περὶ ταύτην τὴν εὐήθη σω-
φροσύνην· φοβούμενοι γὰρ ἐτέρων ἡδονῶν στερηθῆναι
καὶ ἐπιθυμοῦντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων 10
κρατούμενοι. καίτοι καλοῦσί γε ἀκολασίαν τὸ ὑπὸ τῶν
69 ἡδονῶν ἄρχεσθαι· ἀλλ' ὅμως ξυμβαίνει αὐτοῖς κρατου-
μένοις ὑφ' ἡδονῶν κρατεῖν ἄλλων ἡδονῶν. τοῦτο δ'
ὅμοιόν ἐστιν ᾧ νῦν δὴ ἐλέγετο, τῷ τρόπον τινὰ δι' ἀκο-
λασίαν αὐτοῖς σεσωφρονίσθαι. Ἔοικε γάρ. ὦ μακά- 15
ριε Σιμμία, μὴ γὰρ οὐχ αἴτη ἢ ἡ ὀρθὴ πρὸς ἀρετὴν
ἀλλαγὴ, ἡδονὰς πρὸς ἡδονὰς καὶ λύπας πρὸς λύπας
καὶ φόβον πρὸς φόβον καταλλάττεσθαι, καὶ μείζω
πρὸς ἐλάττω, ὥσπερ νομίσματα, ἀλλ' ἢ ἐκείνο μόνον
τὸ νόμισμα ὀρθόν, ἀνθ' οὗ δεῖ ἅπαντα ταῦτα καταλ- 20
B λάττεσθαι, φρόνησις, καὶ τούτου μὲν πάντα καὶ μετὰ
τούτου ὠνούμενά τε καὶ πιπρασκόμενα τῷ ὄντι ἢ καὶ
ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλληβδὴν
ἀληθῆς ἀρετὴ μετὰ φρονήσεως, καὶ προσγιγνομένων
καὶ ἀπογιγνομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν 25
ἄλλων πάντων τῶν τοιούτων· χωριζόμενα δὲ φρονή-
σεως καὶ ἀλλαπτόμενα ἀντὶ ἀλλήλων μὴ σκιαγραφία
τις ἢ ἡ τοιαύτη ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης τε
καὶ οὐδὲν ὑγιές οὐδ' ἀληθές ἔχη, τὸ δ' ἀληθές τῷ ὄντι

Stallb. with other mss. 27 ἀνδρίαν Bekk. (so again 69 B C). 5 Τί
δαί Bekk.

28 ἀρετὴ ἢ Bekk. ἢ is not in the mss.: the Bodl.
and the better class have merely ἀρετὴ: two mss. "ΠΓ" add
ἢ, one καί, and Heindorf conjectured ἢ. 29 ἔχη Bodl. Bekk.

ἢ κάθαρσίς τις τῶν τοιούτων πάντων, καὶ ἡ σωφρο- C
 σύνη καὶ ἡ δικαιοσύνη καὶ ἡ ἀνδρεία καὶ αὐτὴ ἡ φρό-
 νησις μὴ καθαρμός τις ἦ. } καὶ κινδυνεύουσι καὶ οἱ τὰς
 τελετὰς ἡμῖν οὗτοι καταστήσαντες οὐ φαῦλοί τινες
 5 εἶναι, ἀλλὰ τῷ ὄντι πάλαι αἰνίττεσθαι ὅτι ὃς ἂν ἀμύ-
 ητος καὶ ἀτέλεστος εἰς Ἄιδου ἀφίκηται, ἐν βορβόρῳ
 κείσεται, ὃ δὲ κεκαθαρμένος τε καὶ τετελεσμένος ἐκείσε
 ἀφικόμενος μετὰ θεῶν οἰκήσει. εἰσὶ γὰρ δὴ, φασὶν οἱ
 περὶ τὰς τελετὰς, ναρθηκοφόροι μὲν πολλοί, βάκχοι δέ
 10 τε παῦροι· οὗτοι δ' εἰσὶ κατὰ τὴν ἐμὴν δόξαν οὐκ ἄλ- D
 λοι ἢ οἱ πεφιλοσοφηκότες ὀρθῶς. ὦν δὴ καὶ ἐγὼ κατὰ
 γὰρ τὸ δυνατὸν οὐδὲν ἀπέλιπον ἐν τῷ βίῳ ἀλλὰ παντὶ
 τρόπῳ προύθυμήθην γενέσθαι· εἰ δὲ ὀρθῶς προύθυμή-
 θην καὶ τι ἡνυσάμην, ἐκείσε ἐλθόντες τὸ σαφὲς εἰσό-
 15 μεθα, ἐὰν θεὸς ἐθέλῃ, ὀλίγον ὕστερον, ὡς ἐμοὶ δοκεῖ.
 ταῦτ' οὖν ἐγὼ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ἀπολο-
 γοῦμαι, ὡς εἰκότως ὑμᾶς τε ἀπολείπων καὶ τοὺς ἐνθάδε
 δεσπότης οὐ χαλεπῶς φέρω οὐδ' ἀγανακτῶ, ἡγούμενος E
 κάκει οὐδὲν ἦττον ἢ ἐνθάδε δεσπότης τε ἀγαθοῖς ἐν-
 20 τεύξεσθαι καὶ ἐταίροις· τοῖς δὲ πολλοῖς ἀπιστίαν παρ-
 ἔχει· εἴ τι οὖν ὑμῖν πιθανώτερός εἰμι ἐν τῇ ἀπολογία
 ἢ τοῖς Ἀθηναίων δικασταῖς, εὖ ἂν ἔχοι.

XIV. Εἰπόντος δὲ τοῦ Σωκράτους ταῦτα ὑπολα-
 βὼν ὁ Κέβης ἔφη ὦ Σώκρατες, τὰ μὲν ἄλλα ἔμοιγε
 25 δοκεῖ καλῶς λέγεσθαι, τὰ δὲ περὶ τῆς ψυχῆς πολλὴν 70
 ἀπιστίαν παρέχει τοῖς ἀνθρώποις μὴ, ἐπειδὰν ἀπαλ-
 λαγῇ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκείνη τῇ ἡμέρᾳ

ἔχουσα Stallb. and Herm. with many mss. : but this is no doubt the emendation of a grammarian who attempted to make the construction smoother. 14 ἡνυσάμην cod. Aug. Bekk. Stallb. ἡνύσα-
 μεν Herm. (Ast, Bernhardt 'Syntax' p. 416) with the other mss. 24 δοκεῖ ἔμοιγε Bekk. but the above order is warranted by the Bodl. and many other mss., also by Stobaeus Ecl. Phys. p. 328 Gaisf.

διαφθειρηταί τε καὶ ἀπολλύηται, ἢ ἂν ὁ ἄνθρωπος ἀποθάνῃ· εὐθὺς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὡσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ, ἐπεὶ, εἴπερ εἴη που αὐτὴ καθ' αὐτὴν ξυνηθροισμένη καὶ ἀπηλλαγμένη τούτων τῶν κακῶν ὧν σὺ νῦν δὴ διήλθες.

B πολλὴ ἂν ἐλπίς εἴη καὶ καλὴ, ὧ Σώκρατες, ὡς ἀληθὴ ἔστιν ἃ σὺ λέγεις· ἀλλὰ τοῦτο δὴ ἴσως οὐκ ὀλίγης παραμυθίας δεῖται καὶ πίστεως, ὡς ἔστι τε ἡ ψυχὴ ἀποθανόντος τοῦ ἀνθρώπου καὶ τινα δύνάμιν ἔχει καὶ φρόνησιν. Ἐπισημασθεῖς, λέγεις, ὁ Σωκράτης, ὧ Κέβης· ἀλλὰ τί δὴ ποιῶμεν; ἢ περὶ αὐτῶν τούτων βούλει διαμυθολογῶμεν, εἴτε εἰκὸς οὕτως ἔχειν εἴτε μή; Ἐγὼ οὖν, ἔφη ὁ Κέβης, ἠδέως ἂν ἀκούσαιμι, ἥντινα δόξαν ἔχεις περὶ αὐτῶν. Οὐκ οἶμαι, ἢ δ' ὕς ὁ Σωκράτης, εἰπεῖν τινα νῦν ἀκούσαντα, οὐδ' εἰ κωμωδιοποιὸς εἴη, ὡς ἀδολεσχῶ καὶ οὐ περὶ προσηκόντων τοὺς λόγους ποιοῦμαι. εἰ οὖν δοκεῖ, χρὴ διασκοπεῖσθαι.

XV. Σκεψώμεθα δὲ αὐτὸ τῆδέ πη, εἴτε ἄρα ἐν Ἄιδου εἰσὶν αἱ ψυχαὶ τελευτησάντων τῶν ἀνθρώπων εἴτε καὶ οὐ. παλαιὸς μὲν οὖν ἔστι τις λόγος, οὗ μεμνήμεθα, ὡς εἰσὶν ἐνθένδε ἀφικόμεναι ἐκεῖ, καὶ πάλιν γε δεῦρο ἀφικνούνται καὶ γίγνονται ἐκ τῶν τεθνεώτων· καὶ εἰ τοῦθ' οὕτως ἔχει, πάλιν γίγνεσθαι ἐκ τῶν ἀποθανόντων τοὺς ζῶντας, ἄλλο τι ἢ εἶεν ἂν αἱ ψυχαὶ ἡμῶν ἐκεῖ; οὐ γὰρ ἂν που πάλιν ἐγίγνοντο μὴ οὔσαι, καὶ τοῦτο ἰκανὸν τεκμήριον τοῦ ταῦτ' εἶναι, εἰ τῷ ὄντι φανερόν γίγνοιτο ὅτι οὐδαμόθεν ἄλλοθεν γίγνονται οἱ

1 ἄνθρωπος Bekk. 5 καθ' αὐτήν Bekk. against the Bodl. 16 κωμωδιοποιὸς Bekk.: but κωμωδιοποιὸς is given by the Bodl. and the best mss.; see Apol. 18 D. 25 ἄλλο τι ἢ εἶεν Bodl.; Bekk. omits ἢ. ἡμῶν αἱ ψυχαὶ Bekk. against the Bodl. 28 γίγνοιτο Bodl. Herm. Stallb. γένοιτο Bekk.

ζῶντες ἢ ἐκ τῶν τεθνεώτων· εἰ δὲ μὴ ἔστι τοῦτο, ἄλλου
 ἄν του δέοι λόγου. Πάνυ μὲν οὖν, ἔφη ὁ Κέβης. Μὴ
 τοῖνυν κατ' ἀνθρώπων, ἦ δ' ὅς, σκόπει μίνον τοῦτο, εἰ
 βούλει ῥᾶον μαθεῖν, ἀλλὰ καὶ κατὰ ζῶων πάντων καὶ
 5 φυτῶν, καὶ ξυλλήβδην ὅσαπερ ἔχει γένεσιν, περὶ
 πάντων ἴδωμεν, ἅρ' οὕτως γίγνεται πάντα, οὐκ ἄλλο-
 θεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία, ὅσοις τυγχάνει ὄν **E**
 τοιοῦτόν τι, οἷον τὸ καλὸν τῷ αἰσχυρῷ ἐναντίον που
 καὶ δίκαιον ἀδίκῳ, καὶ ἄλλα δὴ μυρία οὕτως ἔχει.
 10 τοῦτο οὖν σκεψώμεθα, ἅρα ἀναγκαῖον, ὅσοις ἔστι τι
 ἐναντίον, μηδαμόθεν ἄλλοθεν αὐτὸ γίγνεσθαι ἢ ἐκ τοῦ
 αὐτῷ ἐναντίου. οἷον ὅταν μείζον τι γίγνηται, ἀνάγκη
 που ἐξ ἐλάττονος ὕψους πρότερον ἔπειτα μείζον γίγ-
 νεσθαι; **Ναί.** Οὐκοῦν κὰν ἔλαττον γίγνηται, ἐκ μεί- **71**
 15 ζονος ὄντος πρότερον ὕστερον ἔλαττον γενήσεται; Ἐ-
 στιν, ἔφη, οὕτω. Καὶ μὴν ἐξ ἰσχυροτέρου τὸ ἀσθενέ-
 στερον καὶ ἐκ βραδυτέρου τὸ θάπτον; Πάνυ γε. Τί
 δέ; ἄν τι χειρὸν γίγνηται, οὐκ ἐξ ἀμείνουτος, καὶ ἂν
 δικαιότερον, ἐξ ἀδικωτέρου; Πῶς γὰρ οὔ; Ἰκανῶς οὖν,
 20 ἔφη, ἔχομεν τοῦτο, ὅτι πάντα οὕτω γίγνεται, ἐξ
 ἐναντίων τὰ ἐναντία πράγματα; Πάνυ γε. Τί δ' αὖ;
 ἔστι τι καὶ τοιόνδε ἐν αὐτοῖς, οἷον μεταξὺ ἀμφοτέρων
 πάντων τῶν ἐναντίων δυοῖν ὄντων δύο γενέσεις, ἀπὸ
 μὲν τοῦ ἐτέρου ἐπὶ τὸ ἕτερον, ἀπὸ δ' αὖ τοῦ ἐτέρου **B**
 25 πάλιν ἐπὶ τὸ ἕτερον· μείζονος μὲν γὰρ πράγματος καὶ
 ἐλάττονος μεταξὺ αὐξήσις καὶ φθίσις, καὶ καλοῦμεν
 οὕτω τὸ μὲν αὐξάνεσθαι, τὸ δὲ φθίνειν; **Ναί,** ἔφη.
 Οὐκοῦν καὶ διακρίνεσθαι καὶ συγκρίνεσθαι, καὶ ψύχε-
 σθαι καὶ θερμαίνεσθαι, καὶ πάντα οὕτω, κὰν εἰ μὴ

6 ἅπαντα Bekk. πάντα Bodl. and other mss. 16 ἰσχυροτέρου γε Bekk. against the Bodl. 17 Τί δαί Bekk. 18 ἐὰν Bekk. ἂν Bodl. 25 μὲν γὰρ Bodl. corr. (γὰρ is om. m. pr.): μὲν is wanting in several mss.

χρώμεθα τοῖς ὀνόμασιν ἐνιαχοῦ, ἀλλ' ἔργῳ γοῦν πανταχοῦ οὕτως ἔχειν ἀναγκαῖον, γίγνεσθαι τε αὐτὰ ἐξ ἀλλήλων γένεσιν τε εἶναι ἐξ ἐκατέρων εἰς ἀλληλα; Πάνυ μὲν οὖν, ἦ δ' ὄς.

- C XVI. Τί οὖν; ἔφη, τῷ ζῆν ἔστι τι ἐναντίον, ὥσπερ 5
 τῷ ἐγρηγορέναι τὸ καθεύδειν; Πάνυ μὲν οὖν, ἔφη. Τί; Τὸ τεθνάναι, ἔφη. Οὐκοῦν ἐξ ἀλλήλων τε γίγνεται ταῦτα, εἶπερ ἐναντία ἐστί, καὶ αἱ γενέσεις εἰσὶν αὐτοῖν μεταξὺ δύο δυοῖν ὄντων; Πῶς γὰρ οὔ; Τὴν μὲν τοίνυν ἐτέραν συζυγίαν ὧν νῦν δὴ ἔλεγον ἐγὼ σοι, ἔφη, 10
 ἐρῶ, ὁ Σωκράτης, καὶ αὐτὴν καὶ τὰς γενέσεις· σὺ δέ μοι τὴν ἐτέραν. λέγω δὲ τὸ μὲν καθεύδειν, τὸ δὲ ἐγρηγορέναι, καὶ ἐκ τοῦ καθεύδειν τὸ ἐγρηγορέναι
 D γίγνεσθαι καὶ ἐκ τοῦ ἐγρηγορέναι τὸ καθεύδειν, καὶ τὰς γενέσεις αὐτοῖν τὴν μὲν καταδαρθάνειν εἶναι, τὴν 15
 δὲ ἀνεγειρέσθαι. ἰκανῶς σοι, ἔφη, ἦ οὔ; Πάνυ μὲν οὖν. Λέγε δὴ μοι καὶ σύ, ἔφη, οὕτω περὶ ζωῆς καὶ θανάτου. οὐκ ἐναντίον μὲν φῆς τῷ ζῆν τὸ τεθνάναι εἶναι; Ἐγωγε. Γίγνεσθαι δὲ ἐξ ἀλλήλων; Ναί. Ἐξ οὖν τοῦ ζῶντος τί τὸ γιγνόμενον; Τὸ τεθνηκός, ἔφη. Τί δέ, ἦ δ' ὄς, 20
 ἐκ τοῦ τεθνεῶτος; Ἀναγκαῖον, ἔφη, ὁμολογεῖν ὅτι τὸ ζῶν. Ἐκ τῶν τεθνεῶτων ἄρα, ὦ Κέβης, τὰ ζῶντά
 E τε καὶ οἱ ζῶντες γίγνονται; Φαίνεται, ἔφη. Εἰσὶν ἄρα, ἔφη, αἱ ψυχαὶ ἡμῶν ἐν Ἄιδου. Ἐοικεν. Οὐκοῦν καὶ τοῖν γενεσέοις τοῖν περὶ ταῦτα ἢ γ' ἐτέρα σαφῆς 25
 οὔσα τυγχάνει· τὸ γὰρ ἀποθνήσκειν σαφές δήπου, ἦ οὔ; Πάνυ μὲν οὖν, ἔφη. Πῶς οὖν, ἦ δ' ὄς, ποιήσομεν; οὐκ ἀνταποδώσομεν τὴν ἐναντιαν γένεσιν, ἀλλὰ ταύτη χωρὴν ἔσται ἡ φύσις; ἢ ἀνάγκη ἀποδοῦναι τῷ ἀποθνήσκειν ἐναντίαν τιὰ γένεσιν; Πάντως που, ἔφη. 30

3 ἐξ ἐκατέρων εἰς Bodl. Herm. Stallb.; ἐκατέρου (without ἐξ) εἰς Bekk. 4 Πάνυ γ' Bekk. Πάνυ μὲν οὖν Bodl. 20 Τί δαί Bekk.

Τίνα ταύτην; Τὸ ἀναβιώσκεσθαι. Οὐκοῦν, ἦ δ' ὅς, εἴπερ ἔστι τὸ ἀναβιώσκεσθαι, ἐκ τῶν τεθνεώτων ἂν εἴη 72
 γένεσις εἰς τοὺς ζῶντας αὕτη, τὸ ἀναβιώσκεσθαι;
 Πάνυ γε. Ὁμολογεῖται ἄρα ἡμῖν καὶ ταύτη τοὺς
 5 ζῶντας ἐκ τῶν τεθνεώτων γεγονέναι οὐδὲν ἦττον ἢ
 τοὺς τεθνεώτας ἐκ τῶν ζώντων· τούτου δὲ ὄντος ἱκανόν
 που ἐδόκει τεκμήριον εἶναι ὅτι ἀναγκαῖον τὰς τῶν
 τεθνεώτων ψυχὰς εἶναι που, ὅθεν δὴ πάλιν γίνεσθαι.
 Δοκεῖ μοι, ἔφη, ὦ Σωκράτες, ἐκ τῶν ὁμολογημένων
 10 ἀναγκαῖον οὕτως ἔχειν.

¶ XVII. Ἴδὲ τοίνυν οὕτως, ἔφη, ὦ Κέβης, ὅτι οὐδ'
 ἀδίκως ὁμολογήκαμεν, ὡς ἐμοὶ δοκεῖ. εἰ γὰρ μὴ αἰεὶ
 ἀνταποδιδούη τὰ ἕτερα τοῖς ἑτέροις γιγνόμενα ὡσπερὶ Β
 κύκλῳ περιούτα, ἀλλ' εὐθείᾳ τις εἴη ἢ γένεσις ἐκ τοῦ
 15 ἑτέρου μόνου εἰς τὸ καταντικρὺ καὶ μὴ ἀνακάμπτοι
 πάλιν ἐπὶ τὸ ἕτερον μηδὲ καμπήν ποιοῖτο, οἶσθ' ὅτι
 πάντα τελευτώντα τὸ αὐτὸ σχῆμα ἂν σχοίη καὶ τὸ
 αὐτὸ πάθος ἂν πάθοι καὶ παύσαιτο γιγνόμενα; Πῶς
 λέγεις, ἔφη. Οὐδὲν χαλεπὸν, ἦ δ' ὅς, ἐννοῆσαι ὃ λέγω·
 20 ἀλλ' οἷον εἰ τὸ καταδαρθάνειν μὲν εἴη, τὸ δ' ἀνεγείρε-
 σθαι μὴ ἀνταποδιδούη γιγνόμενον ἐκ τοῦ καθείδοντος,
 οἶσθ' ὅτι τελευτώντα πάντ' ἂν λήρον τὸν Ἐνδυμίωνα C
 ἀποδείξειε καὶ οὐδαμοῦ ἂν φαίνοιτο, διὰ τὸ καὶ τὰλλα
 πάντα ταῦτὸν ἐκείνῳ πεπονθέναι, καθεύδειν. καὶ εἰ ξυγ-
 25 κρινοῖτο μὲν πάντα, διακρίνοιτο δὲ μή, ταχὺ ἂν τὸ τοῦ
 Ἀναξαγόρου γεγονὸς εἴη, ὁμοῦ πάντα χρήματα. ὡσαύ-
 τως δέ, ὦ φίλε Κέβης, εἰ ἀποθνήσκοι μὲν πάντα, ἴσα
 τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ
 τῷ σχήματι τὰ τεθνεῶτα καὶ μὴ πάλιν ἀναβιώσκοιτο,

11 τοίνυν οὕτως Bodl. Herm. Stallb., οὕτως om. Bekk. with the other mss. 22 πάντ' ἂν Bekk. from a conj. by Fischer: πάντα the mss. 27 καὶ εἰ Bekk. καὶ om. Bodl. Herm.

ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι καὶ
 D μηδὲν ζῆν; εἰ γὰρ ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγ-
 νοιτο, τὰ δὲ ζῶντα θνήσκοι, τίς μηχανὴ μὴ οὐχὶ πάντα
 καταναλωθῆναι εἰς τὸ τεθνάναι; Οὐδὲ μία μοι δοκεῖ,
 ἔφη ὁ Κέβης, ὦ Σώκρατες, ἀλλὰ μοι δοκεῖς παντά- 5
 πασιν ἀληθῆ λέγειν. Ἔστι γάρ, ἔφη, ὦ Κέβης, ὡς
 ἐμοὶ δοκεῖ, παντὸς μᾶλλον οὕτω, καὶ ἡμεῖς αὐτὰ ταῦτα
 οὐκ ἐξαπατῶμενοι ὁμολογοῦμεν, ἀλλ' ἔστι τῶ ὄντι καὶ
 τὸ ἀναβιώσκεισθαι καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας
 γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς 10
 E μὲν γ' ἀγαθαῖς ἄμεινον εἶναι, ταῖς δὲ κακαῖς κάκιον.

XVIII. Καὶ μὴν, ἔφη ὁ Κέβης ὑπολαβών, καὶ
 κατ' ἐκεῖνόν γε τὸν λόγον, ὦ Σώκρατες, εἰ ἀληθὴς
 ἐστίν, ὃν σὺ εἴωθας θαμὰ λέγειν, ὅτι ἡμῖν ἢ μάθησις
 οὐκ ἄλλο τι ἢ ἀνάμνησις τυγχάνει οὔσα, καὶ κατὰ 15
 τοῦτου ἀνάγκη που ἡμᾶς ἐν προτέρῳ τινὶ χρόνῳ μεμα-
 θηκέναι ἢ νῦν ἀναμνησκόμεθα. τοῦτο δὲ ἀδύνατον, εἰ
 μὴ ἦν που ἡμῶν ἢ ψυχῇ πρὶν ἐν τῷδε τῷ ἀνθρωπίνῳ
 73 εἶδει γενέσθαι· ὥστε καὶ ταύτῃ ἀθάνατόν τι ἔοικεν ἢ
 ψυχῇ εἶναι. Ἄλλ', ὦ Κέβης, ἔφη ὁ Σιμμίας ὑπολα- 20
 βών, ποῖαι τούτων αἰ ἀποδείξεις; ὑπόμνησόν με· οὐ
 γὰρ σφόδρα ἐν τῷ παρόντι μέμνημαι. Ἐνὶ μὲν λόγῳ,
 ἔφη ὁ Κέβης, καλλίστῳ, ὅτι ἐρωτῶμενοι οἱ ἀνθρωποι,
 εἴαν τις καλῶς ἐρωτᾷ, αὐτοὶ λέγουσι πάντα ἢ ἔχει·
 καίτοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα καὶ 25
 ἔρθος λόγος, οὐκ ἂν οἰοί τ' ἦσαν τοῦτο ποιήσειν. ἔπειτα
 εἴαν τις ἐπὶ τὰ διαγράμματα ἄγῃ ἢ ἄλλο τι τῶν τοιού-
 B τῶν, ἐνταῦθα σαφέστατα κατηγορεῖ ὅτι τοῦτο οὕτως
 ἔχει. Εἰ δὲ μὴ ταύτῃ γε, ἔφη, πείθει, ὦ Σιμμία, ὁ

10—11 The words καὶ ταῖς μὲν γε—κακαῖς κάκιον are bracketed
 by Stallb.: see exeg. comm. 26 τοῦτο ποιήσειν Bodl. Herm.
 Stallb. τοῦτο ποιεῖν Bekk. with other mss.

Σωκράτης, σκέψαι ἂν τῆδέ πῃ σοι σκοπουμένῳ συνδό-
 ξῃ. ἀπιστεῖς γὰρ δὴ, πῶς ἢ καλουμένη μάθησις
 ἀνάμνησις ἐστίν; Ἀπιστῶ μὲν ἔγωγε, ἦ δ' ὅς ὁ
 Σιμμίας, οὐ, αὐτὸ δὲ τοῦτο, ἔφη, δέομαι παθεῖν περὶ οὐ
 5 ὁ λόγος, ἀναμνησθῆναι. καὶ σχεδόν γε ἐξ ὧν Κέβητος
 ἐπεχείρησε λέγειν ἤδη μέμνημαι καὶ πείθομαι· οὐδὲν
 μέντ' ἂν ἦττον ἀκούοιμι νῦν, σὺ πῆ ἐπεχείρησας λέγειν.
 Τῆδε ἔγωγε, ἦ δ' ὅς. ὁμολογοῦμεν γὰρ δήπου, εἴ τίς C
 τι ἀναμνησθήσεται, δεῖν αὐτὸν τοῦτο πρότερόν ποτε
 10 ἐπίστασθαι. Πάνυ γε, ἔφη. Ἄρ' οὖν καὶ τόδε ὁμο-
 λογοῦμεν, ὅταν ἐπιστήμη παραγίγηται τρόπῳ τοιοῦτῳ,
 ἀνάμνησιν εἶναι; λέγω δὲ τίνα τρόπον; τόνδε· εἰάν τις
 τι πρότερον ἢ ἰδὼν ἢ ἀκούσας ἢ τινα ἄλλην αἴσθησιν
 λαβὼν μὴ μόνου ἐκεῖνου γνῶ, ἀλλὰ καὶ ἕτερον ἐννοήσῃ,
 15 οὐ μὴ ἢ αὐτὴ ἐπιστήμη ἀλλ' ἄλλη, ἄρ' οὐχὶ τοῦτο
 δικαίως ἐλέγομεν ὅτι ἀνεμνήσθη, οὐ τὴν ἐννοίαν ἔλα-
 βεν; Πῶς λέγεις; Οἶον τὰ τοιαῦτα· ἄλλη που ἐπι- D
 στήμη ἀνθρώπου καὶ λύρας. Πῶς γὰρ οὐ; Οὐκοῦν
 οἶσθα ὅτι οἱ ἔρασταί, ὅταν ἴδωσι λύραν ἢ ἱμάτιον ἢ
 20 ἄλλο τι οἷς τὰ παιδικὰ αὐτῶν εἶωθε χρῆσθαι, πά-
 σχουσι τοῦτο· ἔγνωσάν τε τὴν λύραν καὶ ἐν τῇ δια-
 νοίᾳ ἔλαβον τὸ εἶδος τοῦ παιδός, οὐ ἦν ἢ λύρα; τοῦτο
 δ' ἐστὶν ἀνάμνησις· ὥσπερ γε καὶ Σιμμίαν τις ἰδὼν
 πολλάκις Κέβητος ἀνεμνήσθη, καὶ ἄλλα που μυρία
 25 τοιαῦτ' ἂν εἴη. Μυρία μέντοι νῆ Δί', ἔφη ὁ Σιμμίας.
 Οὐκοῦν, ἦ δ' ὅς, τὸ τοιοῦτον ἀνάμνησις τίς ἐστι; μά- E
 λιστα μέντοι, ὅταν τις τοῦτο πάθῃ περὶ ἐκεῖνα ἢ ὑπὸ
 χρόνου καὶ τοῦ μὴ ἐπισκοπεῖν ἤδη ἐπελέληστο; Πάνυ

1 σκέψαι εἰάν Bekk. Stallb. ἂν Bodl. 12 λέγω δὲ τίνα
 τρόπον τοῦτον Bekk. τόνδε is in the Bodl. The punctuation
 changed by Stallb. 13 πρότερον Bodl. and other good mss. Stallb.;
 ἕτερον Bekk. with other mss. Herm. brackets πρότερον. 16 ἐλέγομεν
 Bodl. λέγομεν Bekk. Stallb. 19 ἢ τι ἄλλο Bekk. against the Bodl.
 28 ἐπιλέληστο Bekk. against the Bodl. and most mss.

μεν οὖν, ἔφη. Τι δέ; ἦ δ' ὅς· ἔστιν ἵππον γεγραμμέ-
νου ἰδόντα καὶ λύραν γεγραμμένην ἀνθρώπου ἀναμνη-
σθῆναι, καὶ Σιμμίαν ἰδόντα γεγραμμένον Κέβητος
ἀναμνησθῆναι; Πάνυ γε. Οὐκοῦν καὶ Σιμμίαν ἰδόντα
74 γεγραμμένον αὐτοῦ Σιμμίου ἀναμνησθῆναι; Ἔστι 5
μέντοι, ἔφη.

XIX. Ἄρ' οὖν οὐ κατὰ πάντα ταῦτα ξυμβαίνει
τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων, εἶναι δὲ καὶ ἀπ'
ἀνομοίων; Ξυμβαίνει. Ἄλλ' ὅταν γε ἀπὸ τῶν ὁμοίων
ἀναμνησκηταί τις τι, ἄρ' οὐκ ἀναγκαῖον τόδε προσ- 10
πάσχειν, ἐννοεῖν εἴτε τι ἐλλείπει τοῦτο κατὰ τὴν
ὁμοιότητα εἴτε μὴ ἐκείνου οὐ ἀνεμνήσθη; Ἀνάγκη,
ἔφη. Σκόπει δὴ, ἦ δ' ὅς, εἰ ταῦτα οὕτως ἔχει. φαμέν
πού τι εἶναι ἴσον, οὐ ξύλον λέγω ξύλω οὐδὲ λίθον λίθω
οὐδ' ἄλλο τι τῶν τοιούτων οὐδέν, ἀλλὰ παρὰ ταῦτα 15
πάντα ἕτερόν τι, αὐτὸ τὸ ἴσον· φῶμέν τι εἶναι ἢ μη-
B δέν; Φῶμεν μέντοι νῆ Δί', ἔφη ὁ Σιμμίας, θαυμαστῶς
γε. Ἡ καὶ ἐπιστάμεθα αὐτὸ ὃ ἔστιν; Πάνυ γε, ἦ
δ' ὅς. Πόθεν λαβόντες αὐτοῦ τὴν ἐπιστήμην; ἄρ' οὐκ
ἐξ ὧν νῦν δὴ ἐλέγομεν, ἢ ξύλα ἢ λίθους ἢ ἄλλ' ἅττα 20
ἰδόντες ἴσα, ἐκ τούτων ἐκείνο ἐνενοήσαμεν, ἕτερον ὄν
τούτων; ἦ οὐχ ἕτερόν σοι φαίνεται; σκόπει δὲ καὶ
τῆδε. ἄρ' οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταῦτὰ
ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ' οὐ; Πάνυ μὲν οὖν.
Τί δέ; αἰτὰ τὰ ἴσα ἔστιν ὅτε ἀνισά σοι ἐφάνη, ἢ ἢ 25
C ἰσότης ἀνισότης; Οὐδεπώποτε γε, ὦ Σώκρατες. Οὐ
ταυτόν ἄρ' ἐστίν, ἦ δ' ὅς, ταῦτά τε τὰ ἴσα καὶ αὐτὸ
τὸ ἴσον. Οὐδαμῶς μοι φαίνεται, ὦ Σώκρατες. Ἀλλὰ
μὴν ἐκ τούτων γ', ἔφη, τῶν ἴσων, ἐτέρων ὄντων ἐκείνου

1 Τί δαί Bekk. 24 τῷ μὲν—τῷ δὲ Bodl. and H pr. m.
(the Tubing. is reported to have the same reading): τότε μὲν—τοτε
δὲ Bekk. Stallb. with most mss. 25 Τί δαί Bekk.

τοῦ ἴσου, ὅμως αὐτοῦ τὴν ἐπιστήμην ἐννεόηκας τε καὶ
 εἶληφας; Ἐληθέστατα, ἔφη, λέγεις. Οὐκοῦν ἢ ὁμοίου
 ὄντος τούτοις ἢ ἀνομοίου; Πάνυ γε. Διαφέρει δέ γε,
 ἢ δ' ὅς, οὐδέν· ἕως ἂν ἄλλο ἰδὼν ἀπὸ ταύτης τῆς
 5 ὄψεως ἄλλο ἐννοήσης, εἴτε ὁμοίου εἴτε ἀνόμοιον, D
 ἀναγκαῖον, ἔφη, αὐτὸ ἀνάμνησιν γεγυμένα. Πάνυ μὲν
 οὖν. Τί δέ; ἢ δ' ὅς· ἢ πάσχομέν τι τοιοῦτον περὶ τὰ
 ἐν τοῖς ξύλοις τε καὶ οἷς νῦν δὴ ἐλέγομεν τοῖς ἴσοις·
 ἄρα φαίνεται ἡμῖν οὕτως ἴσα εἶναι ὡςπερ αὐτὸ ὃ ἔστιν
 10 ἴσον, ἢ ἐνδεῖ τι ἐκείνου τῶ μὴ τοιοῦτον εἶναι οἷον τὸ
 ἴσον, ἢ οὐδέν; Καὶ πολὺ γε, ἔφη, ἐνδεῖ. Οὐκοῦν ὁμο-
 λογοῦμεν ἕταν τίς τι ἰδὼν ἐννοήσῃ, ὅτι βούλεται μὲν
 τοῦτο, ὃ νῦν ἐγὼ ὀρώ, εἶναι οἷον ἄλλο τι τῶν ὄντων,
 ἐνδεῖ δέ καὶ οὐ δύναται τοιοῦτον εἶναι [ἴσον] οἷον E
 15 ἐκεῖνο, ἀλλ' ἔστι φαυλότερον, ἀναγκαῖον που τὸν τοῦτο
 ἐννοοῦντα τυχεῖν προειδότα ἐκεῖνο ᾧ φησιν αὐτὸ προσ-
 εοικέναι μὲν, ἐνδεεστέρω δὲ ἔχειν; Ἀνάγκη. Τί
 οὖν; τὸ τοιοῦτον πεπόνθαμεν καὶ ἡμεῖς, ἢ οὐ, περὶ τε
 τὰ ἴσα καὶ αὐτὸ τὸ ἴσον; Παντάπασι γε. Ἀναγκαῖον
 20 ἄρα ἡμᾶς προειδέναί τὸ ἴσον πρὸ ἐκείνου τοῦ χρόνου,
 ὅτε τὸ πρῶτον ἰδόντες τὰ ἴσα ἐννεόησαμεν, ὅτι ὀρέγεται 75
 μὲν πάντα ταῦτ' εἶναι οἷον τὸ ἴσον, ἔχει δὲ ἐνδεεστέ-
 ρως. Ἔστι ταῦτα. Ἀλλὰ μὴν καὶ τόδε ὁμολογοῦμεν,
 μὴ ἄλλοθεν αὐτὸ ἐννεοηκέναι μηδὲ δυνατὸν εἶναι ἐννο-
 25 ἦσαι ἀλλ' ἢ ἐκ τοῦ ἰδεῖν ἢ ἄψασθαι ἢ ἐκ τινος ἄλλης
 τῶν αἰσθήσεων· ταῦτόν δὲ πάντα ταῦτα λέγω. Ταῦ-
 τὸν γὰρ ἔστιν, ὃ Σώκρατες, πρὸς γε ὃ βούλεται δηλω-
 σαι ὁ λόγος. Ἀλλὰ μὲν δὴ ἐκ γε τῶν αἰσθήσεων δεῖ

4 ἕως γὰρ Bekk. γὰρ om. Bodl. pr. II, Herm. Stallb. 7 τί
 δαί τόδ'; Bekk. Stallb. τόδε om. Bodl. with many mss. 10 τῶ
 Bodl. and a few other mss. τὸ Herm. μὴ is om. in the Bodl.
 and many other mss. 14 ἴσον considered spurious by Mudge and
 most subsequent editors, including Bekk. and Stallb.

Β ἐννοῆσαι ὅτι πάντα τὰ ἐν ταῖς αἰσθησεσιν ἐκείνου τε ὀρέγεται τοῦ ὃ ἔστιν ἴσον, καὶ αὐτοῦ ἐνδεέστερά ἐστιν ἢ πῶς λέγομεν; Οὕτως. Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκουεῖν καὶ τᾶλλα αἰσθάνεσθαι τυχεῖν ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅ,τι 5 ἔστιν, εἰ ἐμέλλομεν τὰ ἐκ τῶν αἰσθήσεων ἴσα ἐκείσε ἀνοίσειν, ὅτι προθυμεῖται μὲν πάντα τοιαῦτα εἶναι οἷον ἐκείνο, ἔστι δὲ αὐτοῦ φαυλότερα. Ἀνάγκη ἐκ τῶν προειρημένων, ὧ Σώκρατες. Οὐκοῦν γενόμενοι

Γ εὐθὺς ἐρωώμεν τε καὶ ἠκούομεν καὶ τὰς ἄλλας αἰσθή- 10 σεις εἴχομεν; Πάνυ γε. Ἔδει δέ γε, φαμέν, πρὸ τούτων τὴν τοῦ ἴσου ἐπιστήμην εἰληφέναι; Ναί. Πρὶν γενέσθαι ἄρα, ὡς ἔοικεν, ἀνάγκη ἡμῖν αὐτὴν εἰληφέναι. Ἔοικεν.

XX. Οὐκοῦν εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γε- 15 νέσθαι ἔχοντες ἐγενόμεθα, ἠπιστάμεθα καὶ πρὶν γενέσθαι καὶ εὐθὺς γενόμενοι οὐ μόνον τὸ ἴσον καὶ τὸ μείζον καὶ τὸ ἔλαττον ἀλλὰ καὶ ξύμπαντα τὰ τοιαῦτα; οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλον τι ἢ καὶ περὶ αὐτοῦ τοῦ καλοῦ καὶ αὐτοῦ τοῦ ἀγαθοῦ καὶ 20

Δ) δικαίου καὶ ὀσίου καί, ὅπερ λέγω, περὶ ἀπάντων οἷς ἐπισφραγιζόμεθα τοῦτο ὃ ἔστι, καὶ ἐν ταῖς ἐρωτήσεσιν ἐρωτῶντες καὶ ἐν ταῖς ἀποκρίσεσιν ἀποκρινόμενοι. ὥστε ἀναγκαῖον ἡμῖν εἶναι τούτων ἀπάντων τὰς ἐπιστήμας πρὸ τοῦ γενέσθαι εἰληφέναι. Ἔστι ταῦτα. 25

Καὶ εἰ μὲν γε λαβόντες ἐκάστοτε μὴ ἐπιλελήσμεθα, εἰδότας αἰεὶ γίγνεσθαι καὶ αἰεὶ διὰ βίου εἰδέναί· τὸ γὰρ εἰδέναί τοῦτ' ἐστί, λαβόντα του ἐπιστήμην ἔχειν καὶ μὴ ἀπολωλέκεναι ἢ οὐ τοῦτο λήθην λέγομεν, ὧ Σιμ- 30

Ε μία, ἐπιστήμης ἀποβολὴν; Πάντως δήπου, ἔφη, ὧ Σώκρατες. Εἰ δέ γε, οἶμαι, λαβόντες πρὶν γενέσθαι

γιγνόμενοι ἀπωλέσαμεν, ἕστερον δὲ ταῖς αἰσθήσεσι
 χρώμενοι περὶ ταῦτα ἐκείνας ἀναλαμβάνομεν τὰς ἐπι-
 στήμας, ἅς ποτε καὶ πρὶν εἶχομεν, ἀρ' οὐχ ὃ καλοῦμεν
 μαθάνειν οἰκείαν ἐπιστήμην ἀναλαμβάνειν ἂν εἴη;
 5 τοῦτο δέ που ἀναμιμνήσκεσθαι λέγοντες ὀρθῶς ἂν λέ-
 γοιμεν; Πάνυ γε. Δυνατὸν γὰρ δὴ τοῦτό γ' ἐφάνη,
 αἰσθόμενόν τι ἢ ἰδόντα ἢ ἀκούσαντα ἢ τινα ἄλλην 76
 αἰσθησιν λαβόντα ἕτερόν τι ἀπὸ τούτου ἐννοῆσαι ὃ
 ἐπελέληστο, ᾧ τοῦτο ἐπλησίαζεν ἀνόμοιον ὃν ἢ ᾧ
 10 ὅμοιον· ὥστε, ὅπερ λέγω, δυοῖν θάτερον, ἢτοι ἐπιστά-
 μενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου
 πάντες, ἢ ἕστερον, οὓς φαμεν μαθάνειν, οὐδὲν ἄλλ' ἢ
 ἀναμιμνήσκονται οὗτοι, καὶ ἢ μάθησις ἀνάμνησις ἂν
 εἴη. Καὶ μάλα δὴ οὕτως ἔχει, ᾧ Σώκρατες.

15 XXI. Πότερον οὖν αἰρεῖ, ᾧ Σιμμία, ἐπισταμέ-
 νους ἡμᾶς γεγονέναι, ἢ ἀναμιμνήσκεσθαι ἕστερον ὢν B
 πρότερον ἐπιστήμην εἰληφότες ἡμεν; Οὐκ ἔχω, ᾧ
 Σώκρατες, ἐν τῷ παρόντι ἐλέσθαι. Τί δέ; τίδε
 ἔχεις ἐλέσθαι, καὶ πῆ σοι δοκεῖ περὶ αὐτοῦ· ἀνὴρ
 20 ἐπιστάμενος περὶ ὧν ἐπίσταται ἔχει ἂν δοῦναι
 λόγον ἢ οὔ; Πολλὴ ἀνάγκη, ἔφη, ᾧ Σώκρατες. Ἦ
 καὶ δοκοῦσί σοι πάντες ἔχειν διδόναι λόγον περὶ
 τούτων ὧν νῦν δὴ ἐλέγομεν; Βουλοίμην μέντ' ἂν,
 ἔφη ὁ Σιμμίας· ἀλλὰ πολὺ μᾶλλον φοβοῦμαι μὴ αἴ-
 25 ριον τηνικάδε οὐκέτι ἢ ἀνθρώπων οὐδεὶς ἀξίως οἷς C
 τε τοῦτο ποιῆσαι. Οὐκ ἄρα δοκοῦσί σοι ἐπίστα-
 σθαί γε, ἔφη, ᾧ Σιμμία, πάντες αὐτά; Οὐδαμῶς.
 Ἀναμιμνήσκονται ἄρα ἅ ποτε ἔμαθον; Ἀνάγκη. Πότε
 λαβοῦσαι αἱ ψυχαὶ ἡμῶν τὴν ἐπιστήμην αὐτῶν; οὐ
 30 γὰρ δὴ ἀφ' οὔ γε ἀνθρωποὶ γεγόναμεν. Οὐ δῆτα.

4 οἰκείαν ἂν ἐπιστήμην ἀναλ. εἴη Bekk. against all good mss.

10 ἐπιστάμενοί τε Bekk. from Heindorf's conj. but see exeg. comm.

12 ἄλλ' Bekk. and Herm. 23 μέντ' ἂν Bekk. and Stallb. μέντ' ἂν Herm.

Πρότερον ἄρα. Ναί. Ἦσαν ἄρα, ὦ Σιμμία, αἱ ψυχαὶ καὶ πρότερον, πρὶν εἶναι ἐν ἀνθρώπου εἶδει, χωρὶς σωμάτων, καὶ φρόνησιν εἶχον. Εἰ μὴ ἄρα ἅμα γιγνόμενοι λαμβάνομεν, ὦ Σώκρατες, ταύτας τὰς ἐπιστή-
 D μας· οὗτος γὰρ λείπεται ἔτι ὁ χρόνος. Εἶεν, ὦ ἑταῖρε· 5 ἀπόλλυμεν δὲ αὐτὰς ἐν ποίῳ ἄλλῳ χρόνῳ; οὐ γὰρ δὴ ἔχοντές γε αὐτὰς γιγνόμεθα, ὡς ἄρτι ὠμολογήσαμεν· ἢ ἐν τούτῳ ἀπόλλυμεν, ἐν ᾧ περ καὶ λαμβάνομεν; ἢ ἔχεις ἄλλον τινὰ εἰπεῖν χρόνον; Οὐδαμῶς, ὦ Σώ-
 κρατες, ἀλλ' ἔλαθον ἑμαυτὸν οὐδὲν εἰπών. 10

XXII. Ἄρ' οὖν οὕτως ἔχει, ἔφη, ἡμῖν, ὦ Σιμμία; εἰ μὲν ἔστιν ἂ θρυλοῦμεν ἀεὶ, καλόν τε καὶ ἀγαθὸν καὶ πᾶσα ἢ τοιαύτη οὐσία, καὶ ἐπὶ ταύτην τὰ ἐκ τῶν
 E αἰσθήσεων πάντα ἀναφέρομεν, ὑπάρχουσαν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν, καὶ ταῦτα ἐκεῖνη ἀπει- 15 κάζομεν, ἀναγκαῖον, οὕτως ὥσπερ καὶ ταῦτα ἔστιν, οὕτως καὶ τὴν ἡμετέραν ψυχὴν εἶναι καὶ πρὶν γεγονέναι ἡμᾶς· εἰ δὲ μὴ ἔστι ταῦτα, ἄλλως ἂν ὁ λόγος οὗτος εἰρημένος εἴη; ἄρ' οὕτως ἔχει, καὶ ἴση ἀνάγκη ταῦτά τε εἶναι καὶ τὰς ἡμετέρας ψυχὰς πρὶν καὶ ἡμᾶς 20 γεγονέναι, καὶ εἰ μὴ ταῦτα, οὐδὲ τάδε; Ὑπερφυῶς, ἔφη, ὦ Σώκρατες, ὁ Σιμμίας, δοκεῖ μοι ἢ αὐτὴ ἀνάγκη εἶναι, καὶ εἰς καλόν γε καταφεύγει ὁ λόγος εἰς τὸ ὁμοίως
 77 εἶναι τὴν τε ψυχὴν ἡμῶν πρὶν γενέσθαι ἡμᾶς καὶ τὴν οὐσίαν ἣν σὺ νῦν λέγεις. οὐ γὰρ ἔχω ἔγωγε οὐδὲν 25 οὕτω μοι ἐναργές ὄν ὡς τοῦτο, τὸ πάντα τὰ τοιαῦτα εἶναι, ὡς οἶόν τε μάλιστα, καλόν τε καὶ ἀγαθὸν καὶ τᾶλλα πάντα ἂ σὺ νῦν δὴ ἔλεγες· καὶ ἔμοιγε ἰκανῶς ἀποδέδεικται. Τί δὲ δὴ Κέβητι; ἔφη ὁ Σωκράτης·

11 οὕτως, ἔφη, ἔχει ἡμῖν Bekk. against the Bodl. The mss differ in the arrangement of these words. 17 οὕτω καὶ Bekk. without a note: Stallb. says 'clare οὕτως Bodl. aliique'.

δεῖ γὰρ καὶ Κέβητα πείθειν. Ἰκανῶς, ἔφη ὁ Σιμμίας, ὡς ἔγωγε οἶμαι· καίτοι καρτερώτατος ἀνθρώπων ἐστὶ πρὸς τὸ ἀπιστεῖν τοῖς λόγοις· ἀλλ' οἶμαι οὐκ ἐνδεῶς τοῦτο πεπεῖσθαι αὐτόν, ὅτι πρὶν γενέσθαι ἡμᾶς ἢν B
5 ἡμῶν ἢ ψυχῆ.

XXIII. Εἰ μέντοι καὶ ἐπειδὴν ἀποθάνωμεν ἔτι ἔσται, οὐδ' αὐτῷ μοι δοκεῖ, ἔφη, ὦ Σώκρατες, ἀποδεδεῖχθαι, ἀλλ' ἔτι ἐνέστηκεν ὁ νῦν δὴ Κέβης ἔλεγε, τὸ τῶν πολλῶν, ὅπως μὴ [ἅμα] ἀποθνήσκουτος τοῦ ἀν-
10 θρώπου διασκεδαννύηται ἢ ψυχῆ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ἦ. τί γὰρ κωλύει γίγνεσθαι μὲν αὐτὴν καὶ ξυνίστασθαι ἀμόθεν ποθὲν καὶ εἶναι πρὶν καὶ εἰς ἀνθρώπειον σῶμα ἀφικέσθαι, ἐπειδὴν δὲ ἀφίκηται καὶ ἀπαλλάττηται τούτου, τότε καὶ αὐτὴν τελευτᾶν καὶ
15 διαφθείρεσθαι; Εὐὶ λέγεις, ἔφη, ὦ Σιμμία, ὁ Κέβης. C φαίνεται γὰρ ὡσπερ ἡμισυ ἀποδεδεῖχθαι οὐ δεῖ, ὅτι πρὶν γενέσθαι ἡμᾶς ἢν ἡμῶν ἢ ψυχῆ· δεῖ δὲ προσ- ποδεῖξαι ὅτι καὶ ἐπειδὴν ἀποθάνωμεν οὐδὲν ἦττον ἔσται ἢ πρὶν γενέσθαι, εἰ μέλλει τέλος ἢ ἀπόδειξις ἔχειν.
20 Ἀποδέδεικται μὲν, ἔφη, ὦ Σιμμία τε καὶ Κέβης, ὁ Σωκράτης, καὶ νῦν, εἰ θέλετε συνθεῖναι τοῦτόν τε τὸν λόγον εἰς ταῦτόν καὶ ὃν πρὸ τούτου ὠμολογήσαμεν, τὸ γίγνεσθαι πᾶν τὸ ζῶν ἐκ τοῦ τεθνεῶτος. εἰ γὰρ ἔστι μὲν ἢ ψυχῆ καὶ πρότερον, ἀνάγκη δ' αὐτῇ εἰς τὸ
25 ζῆν ἰούση τε καὶ γιγνομένη μηδαμόθεν ἄλλοθεν ἢ ἐκ θανάτου καὶ ἐκ τοῦ τεθνάναι γίγνεσθαι, πῶς οὐκ ἀνάγκη αὐτὴν καὶ ἐπειδὴν ἀποθάνῃ εἶναι, ἐπειδὴ γε δεῖ D αὐθις αὐτὴν γίγνεσθαι; ἀποδέδεικται μὲν οὖν ὅπερ λέγετε καὶ νῦν.

9 ἅμα om. Bodl. m. pr. and three other mss.: Herm. omits the word in his text. 10 For διασκεδαννύηται see exeg. comm.

19 ἔχειν Bodl. and a large number of other mss.: ἔξειν Bekk. with the old editions. 26 ἐκ τοῦ τεθ. Bodl. ἐκ om. Bekk. with only one ms.

XXIV. Ὅμως δέ μοι δοκεῖς σύ τε καὶ Σιμμίας ἠδέως ἂν καὶ τοῦτον διαπραγματεύσασθαι τὸν λόγον ἔτι μᾶλλον, καὶ δεδιέναι τὸ τῶν παίδων, μὴ ὡς ἀληθῶς ὁ ἄνεμος αὐτὴν ἐκβαίνουσαν ἐκ τοῦ σώματος διαφυσᾷ
 E καὶ διασκεδάννυσιν, ἄλλως τε καὶ ὅταν τύχη τις μὴ ἐν 5
 νηνεμίᾳ ἀλλ' ἐν μεγάλῳ τινὶ πνεύματι ἀποθνήσκων.
 καὶ ὁ Κέβης ἐπιγελάσας Ὡς δεδιότων, ἔφη, ὦ Σώ-
 κρατες, πειρῶ ἀναπείθειν· μᾶλλον δὲ μὴ ὡς ἡμῶν
 δεδιότων, ἀλλ' ἴσως ἐνι τις καὶ ἐν ἡμῖν παῖς, ὅστις τὰ
 τοιαῦτα φοβεῖται· τοῦτον οὖν πειρώμεθα πείθειν μὴ 10
 δεδιέναι τὸν θάνατον ὥσπερ τὰ μορμολύκεια. Ἄλλὰ
 χρή, ἔφη ὁ Σωκράτης, ἐπάδειν αὐτῷ ἐκάστης ἡμέρας,
 ἕως ἂν ἐξεπάσητε. Πόθεν οὖν, ἔφη, ὦ Σώκρατες, τῶν
 78 τοιούτων ἀγαθὸν ἐπιδόν ληψόμεθα, ἐπειδὴ σύ, ἔφη,
 ἡμᾶς ἀπολείπεις; Πολλὴ μὲν ἢ Ἑλλάς, ἔφη, ὦ Κέβης, 15
 ἐν ἣ ἔνευσί που ἀγαθοὶ ἄνδρες, πολλὰ δὲ καὶ τὰ τῶν
 βαρβάρων γένη, οὓς πάντας χρή διερευνᾶσθαι ζητοῦν-
 τας τοιοῦτον ἐπιδόν, μήτε χρημάτων φειδομένους μήτε
 πόνων, ὡς οὐκ ἔστιν εἰς ὅ,τι ἂν εὐκαιρότερον ἀναλί-
 σκοιτε χρήματα. Ζητεῖν δὲ χρή καὶ αὐτοῖς μετ' ἀλλή- 20
 λων· ἴσως γὰρ ἂν οὐδὲ ραδίως εὔροιτε μᾶλλον ὑμῶν
 δυναμένους τοῦτο ποιεῖν. Ἄλλὰ ταῦτα μὲν δή, ἔφη,
 B ὑπάρξει, ὁ Κέβης· ὅθεν δὲ ἀπελίπομεν, ἐπανέλθωμεν,
 εἴ σοι ἠδομένῳ ἐστίν. Ἄλλὰ μὴν ἠδομένῳ γε· πῶς
 γὰρ οὐ μέλλει; Καλῶς, ἔφη, λέγεις. 25

XXV. Οὐκοῦν τοιόνδε τι, ἢ δ' ἔς ὃ Σωκράτης,
 δεῖ ἡμᾶς ἐρέσθαι ἑαυτούς, τῷ ποίῳ τινὶ ἄρα προσήκει
 τοῦτο τὸ πάθος πασχειν, τὸ διασκεδάννυσθαι, καὶ
 ὑπὲρ τοῦ ποίου τινὸς δεδιέναι μὴ πάθη αὐτό, καὶ τῷ
 ποίῳ τινὶ οὐ καὶ μετὰ τοῦτο αὐ ἐπισκέψασθαι πότερον 30

27 ἀνερέσθαι Bekk. and Stallb., but ἐρέσθαι Bodl. II.

30 οὐ add. Heindorf, om. mss.

ἡ ψυχὴ ἐστι, καὶ ἐκ τούτων θαρρεῖν ἢ δεδιέναι ὑπὲρ
 τῆς ἡμετέρας ψυχῆς; Ἀληθῆ, ἔφη, λέγεις. Ἄρ' οὖν
 τῷ μὲν ξυυτεθέντι τε καὶ ξυυθέτῳ ὄντι φύσει προσήκει C
 τοῦτο πάσχειν, διαιρεθῆναι ταύτη ἢ περ ξυυτεθέθ'· εἰ
 5 δέ τι τυγχάνει ὄν ἀξύνθετον, τούτῳ μόνῳ προσήκει
 μὴ πάσχειν ταῦτα, εἶπερ τῷ ἄλλῳ; Δοκεῖ μοι, ἔφη,
 οὕτως ἔχειν, ὁ Κέβης. Οὐκοῦν ὑπὲρ αἰὲ κατὰ ταῦτα
 καὶ ὡσαύτως ἔχει, ταῦτα μάλιστα εἰκὸς εἶναι τὰ ἀξύν-
 (θετα, τὰ δὲ ἄλλοτ' ἄλλως καὶ μηδέποτε κατὰ ταῦτά,
 10 ταῦτα δὲ εἶναι τὰ ξύνθετα; Ἔμοιγε δοκεῖ οὕτως. Ἴω-
 μεν δὴ, ἔφη, ἐπὶ ταῦτα ἐφ' ἕπερ ἐν τῷ ἔμπροσθεν
 λόγῳ. αὐτὴ ἡ οὐσία ἥς λόγον δίδομεν τοῦ εἶναι καὶ D
 ἐρωτῶντες καὶ ἀποκρινόμενοι, πότερον ὡσαύτως αἰὲ
 ἔχει κατὰ ταῦτα ἢ ἄλλοτ' ἄλλως; αὐτὸ τὸ ἴσον, αὐτὸ
 15 τὸ καλόν, αὐτὸ ἕκαστον ὃ ἐστι, τὸ ὄν, μὴ ποτε μετα-
 βολὴν καὶ ἠντινοῦν ἐνδέχεται; ἢ αἰὲ αὐτῶν ἕκαστον
 ὃ ἐστι, μονοειδὲς ὄν αὐτὸ καθ' αὐτό, ὡσαύτως κατὰ
 ταῦτα ἔχει καὶ οὐδέποτε οὐδαμῆ οὐδαμῶς ἀλλοίωσιν
 οὐδεμίαν ἐνδέχεται; Ὡσαύτως, ἔφη, ἀνάγκη, ὁ Κέβης,
 20 κατὰ ταῦτα ἔχειν, ὦ Σώκρατες. Τί δὲ τῶν πολλῶν
 [καλῶν], οἷον ἀνθρώπων ἢ ἵππων ἢ ἱματίων ἢ ἄλλων E
 ὄντινωνοῦν τοιούτων, ἢ ἴσων ἢ καλῶν ἢ πάντων τῶν
 ἐκείνοις ὁμωνύμων; ἄρα κατὰ ταῦτα ἔχει, ἢ πᾶν
 τούναντίον ἐκείνοις οὔτε αὐτὰ αὐτοῖς οὔτε ἀλλήλοις
 25 οὐδέποτε, ὡς ἔπος εἰπεῖν, οὐδαμῶς κατὰ ταῦτα ἐστιν;
 Οὕτως αὖ, ἔφη, ταῦτα, ὁ Κέβης· οὐδέποτε ὡσαύτως
 ἔχει. Οὐκοῦν τούτων μὲν κἂν ἄψαιο κἂν ἴδοις κἂν 79
 ταῖς ἄλλαις αἰσθήσεσιν αἰσθοιο, τῶν δὲ κατὰ ταῦτα
 ἐχόντων οὐκ ἐστιν ὅτῳ ποτ' ἂν ἄλλῳ ἐπιλάβοιο ἢ τῷ

1 ἡ ψυχὴ Bodl. Π.: ψυχὴ Bekk. Stallb. 11 ἐπὶ ταῦτα Hein-
 dorf and Bekk. 17 and 20 καὶ κατὰ ταῦτα Bekk. with only
 one ms. in both places. 21 [καλῶν] Classen Symb. crit. 1
 p. 15.

τῆς διανοίας λογισμῶ, ἀλλ' ἐστὶν ἀειδῆ τὰ τοιαῦτα καὶ οὐχ ὁρατά; Παντάπασι, ἔφη, ἀληθῆ λέγεις.

XXVI. Θῶμεν οὖν βούλει, ἔφη, δύο εἶδη τῶν ἔντων, τὸ μὲν ὁρατόν, τὸ δὲ ἀειδές; Θῶμεν, ἔφη. Καὶ τὸ μὲν ἀειδές αἰεὶ κατὰ ταῦτά ἔχον, τὸ δὲ ὁρατὸν μηδέποτε κατὰ ταῦτά; Καὶ τοῦτο, ἔφη, θῶμεν. Φέρε δῆ, B ἢ δ' ὅς, ἄλλο τι ἡμῶν αὐτῶν τὸ μὲν σῶμά ἐστι, τὸ δὲ ψυχῆ; Οὐδὲν ἄλλο, ἔφη. Ποτέρῳ οὖν ὁμοιότερον τῷ εἶδει φαίμεν ἂν εἶναι καὶ ξυγγενέστερον τὸ σῶμα; Παντί, ἔφη, τοῦτό γε δῆλον, ὅτι τῷ ὁρατῷ. Τί δὲ ἢ 10 ψυχῆ; ὁρατὸν ἢ ἀειδές; Οὐχ ὑπ' ἀνθρώπων γε, ὦ Σώκρατες, ἔφη. Ἄλλὰ ἡμεῖς γε τὰ ὁρατὰ καὶ τὰ μὴ τῇ τῶν ἀνθρώπων φύσει λέγομεν ἢ ἄλλη τινὶ οἷε; Τῇ τῶν ἀνθρώπων. Τί οὖν περὶ ψυχῆς λέγομεν; ὁρατὸν εἶναι ἢ οὐχ ὁρατόν; Οὐχ ὁρατόν. Ἄειδές ἄρα; 15 C Ναι. Ὅμοιότερον ἄρα ψυχῆ σώματός ἐστι τῷ ἀειδεῖ, τὸ δὲ τῷ ὁρατῷ. Πᾶσα ἀνάγκη, ὦ Σώκρατες.

XXVII. Οὐκοῦν καὶ τότε πάλαι ἐλέγομεν, ὅτι ἡ ψυχῆ, ὅταν μὲν τῷ σώματι προσχρῆται εἰς τὸ σκοπεῖν τι ἢ διὰ τοῦ ὄραν ἢ διὰ τοῦ ἀκούειν ἢ δι' ἄλλης τινὸς 20 αἰσθήσεως—τοῦτο γάρ ἐστι τὸ διὰ τοῦ σώματος, τὸ δι' αἰσθήσεως σκοπεῖν τι—, τότε μὲν ἔλκεται ὑπὸ τοῦ σώματος εἰς τὰ οὐδέποτε κατὰ ταῦτά ἔχοντα, καὶ αὐτὴ πλανᾶται καὶ ταραττεται καὶ ἰλιγγιᾷ ὥσπερ μεθύουσα, D ἕτε τοιούτων ἐφαπτομένη; Πάνυ γε. Ὅταν δέ γε αὐτὴ 25 καθ' αὐτὴν σκοπῆ, ἐκεῖσε οἴχεται εἰς τὸ καθαρὸν τε καὶ αἰεὶ ὄν καὶ ἀθάνατον καὶ ὡσαύτως ἔχον, καὶ ὡς συγγενῆς οὔσα αὐτοῦ αἰεὶ μετ' ἐκείνου τε γίγνεται, ὅταν περ

1 ἔστιν ἀειδῆ Bekk. Stallb. 2 ὁράται Bekk. Stallb. ὁρατά the Bodl. alone. 7 αὐτῶν τὸ Bekk. and Stallb. with Bold. pr. m. and ten other mss. αὐτῶν ἢ τὸ Herm. with Vulg. 12 ἀλλὰ μὴν Bekk. Stallb. μὴν om. Herm. with Bodl. "G pr. Π." 13 λέγομεν Bodl. Herm. ἐλέγομεν Bekk. with the other mss. 18 λέγομεν Bekk. after Heindorf's conj.: ἐλέγομεν the mss.

αὐτὴ καθ' αὐτὴν γένηται καὶ ἐξῆ αὐτῇ, καὶ πέπαυταί τε
 τοῦ πλάνου καὶ περιῖ ἐκεῖνα αἰὲ κατὰ ταῦτά ὡσαύτως
 ἔχει, ἄτε τοιοῦτων ἐφαπτομένη· καὶ τοῦτο αὐτῆς τὸ
 πάθημα φρόνησις κέκληται; Παντάπασιν, ἔφη, καλῶς
 5 καὶ ἀληθῆ λέγεις, ὦ Σώκρατες. Ποτέρῳ οὖν αὖ σοι
 δοκεῖ τῷ εἶδει καὶ ἐκ τῶν ἔμπροσθεν καὶ ἐκ τῶν νῦν
 λεγομένων ψυχὴ ὁμοιότερον εἶναι καὶ ξυγγενέστερον; Ε
 Πᾶς ἂν μοι δοκεῖ, ἢ δ' ὅς, ξυγχωρήσαι, ὦ Σώκρατες, ἐκ
 ταύτης τῆς μεθόδου, καὶ ὁ δυσμαθέστατος, ὅτι ὄλω καὶ
 10 παντὶ ὁμοιότερόν ἐστι ψυχὴ τῷ αἰὲ ὡσαύτως ἔχοντι
 μᾶλλον ἢ τῷ μῆ. Τί δὲ τὸ σῶμα; Τῷ ἐτέρῳ.

XXVIII. "Ορα δὲ καὶ τῆδε, ὅτι, ἐπειδὴν ἐν τῷ
 αὐτῷ ὡσι ψυχὴ καὶ σῶμα, τῷ μὲν δουλεύειν καὶ ἄρχε-
 σθαι ἢ φύσις προστάττει, τῇ δὲ ἄρχειν καὶ δεσπάζειν 80
 15 καὶ κατὰ ταῦτα αὖ πότερόν σοι δοκεῖ ὅμοιον τῷ θείῳ
 εἶναι, καὶ πότερον τῷ θνητῷ; ἢ οὐ δοκεῖ σοι τὸ μὲν
 θεῖον οἶον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι, τὸ δὲ
 θνητὸν ἄρχεσθαι τε καὶ δουλεύειν; "Εμοιγε. Ποτέρῳ
 οὖν ἢ ψυχὴ ἔοικεν; Δῆλα δὴ, ὦ Σώκρατες, ὅτι ἢ μὲν
 20 ψυχὴ τῷ θείῳ, τὸ δὲ σῶμα τῷ θνητῷ. Σκόπει δὴ,
 ἔφη, ὦ Κέβης, εἰ ἐκ πάντων τῶν εἰρημένων τάδε ἡμῖν
 ξυμβαίνει, τῷ μὲν θείῳ καὶ ἀθανάτῳ καὶ νοητῷ καὶ Β
 μοιοειδεῖ καὶ ἀδιαλύτῳ καὶ αἰὲ ὡσαύτως κατὰ ταῖτά
 ἔχοντι ἑαυτῷ ὁμοιότατον εἶναι ψυχῇ, τῷ δ' ἀνθρωπίνῳ
 25 καὶ θνητῷ καὶ ἀνοήτῳ καὶ πολυειδεῖ καὶ διαλυτῷ καὶ
 μηδέποτε κατὰ ταῦτά ἔχοντι ἑαυτῷ ὁμοιότατον αὖ
 εἶναι σῶμα. ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν, ὦ
 φίλε Κέβης, ὡς οὐχ οὕτως ἔχει; Οὐκ ἔχομεν.

XXIX. Τί οὖν; τούτων οὕτως ἐχόντων ἄρ' οὐχὶ
 30 σῶματι μὲν ταχὺ διαλύεσθαι προσήκει, ψυχῇ δὲ αὖ τὸ

8 ἂν μοι Bodl. pr. m. Π (Stallb.): ἂν ἐμοιγε Bekk. Herm.
 15 καὶ κατὰ ταῦτά Bekk. against the Bodl. and other good
 mss. 30 ψυχὴν Bekk. Heind. ψυχῇ Bodl. and eight mss. besides.

παράπαν ἀδιαλύτῳ εἶναι ἢ ἐγγύς τι τούτου; Πῶς γὰρ
 C οὐ; Ἐννοεῖς οὖν, ἔφη, ὅτι, ἐπειδὴν ἀποθάνῃ ὁ ἄνθρω-
 πος, τὸ μὲν ὄρατόν αὐτοῦ, τὸ σῶμα, καὶ ἐν ὄρατῷ κεί-
 μενον, ὃ δὴ νεκρὸν καλοῦμεν, ᾧ προσήκει διαλύεσθαι
 καὶ διαπίπτειν [καὶ διαπνεῖσθαι], οὐκ εὐθὺς τούτων 5
 οὐδὲν πέπονθεν, ἀλλ' ἐπιεικῶς συχρὸν ἐπιμένει χρόνον
 εἰ μὲν τις καὶ χαριέντως ἔχων τὸ σῶμα τελευτήσῃ
 καὶ ἐν τοιαύτῃ ὥρᾳ, καὶ πάνυ μάλα. συμπεσὼν γὰρ
 τὸ σῶμα καὶ ταριχευθέν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταρι-
 χευθέντες, ὀλίγου ὅλου μένει ἀμήχανον ὅσον χρόνον. 10
 D ἔνια δὲ μέρη τοῦ σώματος, καὶ ἂν σαπῇ, ὅστ' αὖτε καὶ
 νεῦρα καὶ τὰ τοιαῦτα πάντα, ὅμως ὡς ἔπος εἰπεῖν ἀθά-
 νατὰ ἐστίν· ἢ οὐ; Ναί. Ἡ δὲ ψυχὴ ἄρα, τὸ ἀειδές,
 τὸ εἰς τοιοῦτον τόπον ἕτερον οἰχόμενον γενναῖον καὶ
 καθαρὸν καὶ ἀειδῆ, εἰς Ἄιδου ὡς ἀληθῶς, παρὰ τὸν 15
 ἀγαθὸν καὶ φρόνιμον θεόν, οἱ, ἂν θεὸς ἐθέλῃ, αὐτίκα
 καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἢ τοιαύτη καὶ
 οὕτω πεφυκυῖα ἀπαλλαττομένη τοῦ σώματος εὐθὺς
 διαπεφύσῃται καὶ ἀπόλωλεν, ὡς φασιν οἱ πολλοὶ
 E ἄνθρωποι; πολλοῦ γε δεῖ, ὦ φίλε Κέβης τε καὶ Σιμ- 20
 μία, ἀλλὰ πολλῷ μᾶλλον ὧδε ἔχει· εἰ μὲν καθαρὰ
 ἀπαλλάττηται, μηδὲν τοῦ σώματος ξυνεφέλκουσα, ἅτε
 οὐδὲν κοινωνοῦσα αὐτῷ ἐν τῷ βίῳ ἐκοῦσα εἶναι, ἀλλὰ
 φεύγουσα αὐτὸ καὶ συνηθροισμένη αὐτῇ εἰς αἰτήν, ἅτε
 μελετῶσα ἀεὶ τοῦτο—τοῦτο δὲ οὐδὲν ἄλλο ἐστὶν ἢ 25
 ὀρθῶς φιλοσοφοῦσα καὶ τῷ ὄντι τεθνάναι μελετῶσα
 ῥαδίως· (ἢ οὐ τοῦτ' ἂν εἴη μελέτη θανάτου; Παντά-
 81 πασί γε. Οὐκοῦν οὕτω μὲν ἔχουσα εἰς τὸ ὅμοιον αὐτῇ
 τὸ ἀειδές ἀπέρχεται, τὸ θεῖον τε καὶ ἀθάνατον καὶ
 φρόνιμον, οἱ ἀφικομένη ὑπάρχει αὐτῇ εὐδαίμονι εἶναι, 30
 πλάνης καὶ ἀνοίας καὶ φόβων καὶ ἀγρίων ἐρώτων καὶ

5 καὶ διαπνεῖσθαι bracketed by Herm. om. in Bodl. pr. m. II.

11 ἂν Bodl. ἐὰν Bekk.

τῶν ἄλλων κακῶν τῶν ἀνθρωπείων ἀπηλλαγμένη, ὡσπερ δὲ λέγεται κατὰ τῶν μεμνημένων, ὡς ἀληθῶς τὸν λοιπὸν χρόνον μετὰ τῶν θεῶν διάγουσα; οὕτω φῶμεν, ὦ Κέβης, ἢ ἄλλως;

- 5 XXX. Οὕτω νῆ Δί', ἔφη ὁ Κέβης. Ἐὰν δέ γε, οἶμαι, μεμιασμένη καὶ ἀκάθαρτος τοῦ σώματος ἀπαλάττηται, ἅτε τῷ σώματι ἀεὶ ξυνοῦσα καὶ τοῦτο θεραπεύουσα καὶ ἐρώσα καὶ γεγοητευμένη ὑπ' αὐτοῦ ὑπὸ τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν, ὥστε μηδὲν ἄλλο δοκεῖν εἶναι
 10 ἀληθὲς ἀλλ' ἢ τὸ σωματοειδές, οὐ τις ἂν ὑψαίτο καὶ ἴδοι καὶ πίοι καὶ φάγοι καὶ πρὸς τὰ ἀφροδίσια χρήσαιτο, τὸ δὲ τοῖς ὄμμασι σκοτῶδες καὶ ἀειδές, νοητὸν δὲ καὶ φιλοσοφία αἰρετόν, τοῦτο δὲ εἰθισμένη μισεῖν τε καὶ τρέμειν καὶ φεύγειν, οὕτω δὴ ἔχουσιν οἷε ψυχὴν αὐτὴν καθ'
 15 αὐτὴν εἰλικρινῆ ἀπαλλάξεσθαι; Οὐδ' ὅπωςιοῦν, ἔφη. Ἀλλὰ διειλημμένην γε, οἶμαι, ὑπὸ τοῦ σωματοειδοῦς, ὃ αὐτῇ ὁμιλία τε καὶ ξυνουσία τοῦ σώματος διὰ τὸ ἀεὶ ξυνεῖναι καὶ διὰ τὴν πολλὴν μελέτην ἐνεποίησε ξύμφυτον; Πάνυ γε. Ἐμβριθὲς δέ γε, ὦ φίλε, τοῦτο οἶεσθαι χρὴ
 20 εἶναι καὶ βαρὺ καὶ γεῶδες καὶ ὄρατόν· ὃ δὴ καὶ ἔχουσα ἢ τοιαύτη ψυχὴ βαρύνεται τε καὶ ἔλκεται πάλιν εἰς τὸν ὄρατόν τόπον, φόβῳ τοῦ ἀειδοῦς τε καὶ Ἄιδου, ὡσπερ λέγεται, περὶ τὰ μνήματά τε καὶ τοὺς τάφους κυλινδουμένη, περὶ ἃ δὴ καὶ ὠφθη ἅττα ψυχῶν σκιοειδῆ
 25 φαντάσματα, οἷα παρέχονται αἰ τοιαῦται ψυχαὶ εἶδωλα, αἰ μὴ καθαρῶς ἀπολυθεῖσαι ἀλλὰ τοῦ ὄρατοῦ μετέχουσαι, διὸ καὶ ὄρωνται. Εἰκός γε, ὦ Σώκρατες. Εἰκὸς μέντοι, ὦ Κέβης· καὶ οὐ τί γε τὰς τῶν ἀγαθῶν ταύτας εἶναι, ἀλλὰ τὰς τῶν φαύλων, αἰ περὶ τὰ τοιαῦτα ἀναγ-

3 μετὰ θεῶν Bekk. τῶν add. Bodl. ΓΠΦ. 11 καὶ φάγοι καὶ πίοι Bekk. against the Bodl. 15 εἰλικρινῆ Herm. 24 σκοτοειδῆ Bekk. with only one ms. 28 οὐ τί γε Fischer with one ms. οὐ τέ or οὐτοίγε the mss.

κάζονται πλανᾶσθαι δίκην τίνουσαι τῆς προτέρας τρο-
φῆς κακῆς οὔσης· καὶ μέχρι γε τούτου πλανῶνται,
E ἕως ἂν τῇ τοῦ ξυνεπακολουθοῦντος τοῦ σωματοειδοῦς
ἐπιθυμία πάλιν ἐνδεθᾶσιν εἰς σῶμα.

XXXI. Ἐνδοῦνται δέ, ὥσπερ εἰκός, εἰς τοιαῦτα 5
ἤθη ὅποι' ἄτ' ἂν καὶ μεμελετηκυῖαι τύχωσιν ἐν τῷ
βίῳ. Τὰ ποῖα δὴ ταῦτα λέγεις, ὦ Σώκρατες; Οἶον
τοὺς μὲν γαστριμαργίας τε καὶ ὕβρεις καὶ φιλοποσίας
μεμελετηκότας καὶ μὴ διευλαβημένους εἰς τὰ τῶν ὄνων
82 γένη καὶ τῶν τοιούτων θηρίων εἰκός ἐνδύεσθαι· ἢ οὐκ 10
οἶει; Πάνυ μὲν οὖν εἰκός λέγεις. Τοὺς δέ γε ἀδικίας τε
καὶ τυρανίδας καὶ ἀρπαγὰς προτετιμηκότας εἰς τὰ τῶν
λύκων τε καὶ ἱεράκων καὶ ἰκτίνων γένη· ἢ ποῖ ἂν ἄλ-
λοσε φαῖμεν τὰς τοιαύτας ἰέναι; Ἀμέλει, ἔφη ὁ Κέβης,
εἰς τὰ τοιαῦτα. Οἰκοῦν, ἢ δ' ὅς, δῆλα δὴ καὶ τᾶλλα, οἷ 15
ἂν ἐκάστη ἴοι, κατὰ τὰς αὐτῶν ὁμοιότητος τῆς μελέτης;
Δῆλον δὴ, ἔφη· πῶς δ' οὐ; Οὐκοῦν εὐδαιμονέστατοι,
ἔφη, καὶ τούτων εἰςὶ καὶ εἰς βέλτιστον τόπον ἴοντες οἱ
τὴν δημοτικὴν τε καὶ πολιτικὴν ἀρετὴν ἐπιτετηδευκό-
B τες, ἦν δὴ καλοῦσι σωφροσύνην τε καὶ δικαιοσύνην, ἐξ 20
ἔθους τε καὶ μελέτης γεγонуῖαν ἀνέν φιλοσοφίας τε
καὶ νοῦ; Πῆ δὴ οὔτοι εὐδαιμονέστατοι; Ὅτι τούτους
εἰκός ἐστὶν εἰς τοιοῦτον πάλιν ἀφικνεῖσθαι πολιτικόν
τε καὶ ἡμερον γένος, ἢ που μελιττῶν ἢ σφηκῶν ἢ
μυρμήκων, ἢ καὶ εἰς ταῦτόν γε πάλιν τὸ ἀνθρώπινον 25
γένος, καὶ γίγνεσθαι ἐξ αὐτῶν ἄνδρας μετρίους. Εἰκός.

XXXII. Εἰς δέ γε θεῶν γένος μὴ φιλοσοφήσαντι
καὶ παντελῶς καθαρῶ ἀπιόντι οὐ θέμις ἀφικνεῖσθαι

14 φαῖμεν Bekk. Stallb. with only one ms. though Eusebius and Theodoretus in quoting the passage give the same reading: Herm. and Heindorf keep φαμέν, the reading of the mss. 16 ἐκαστα Bodl. m. pr. (Bernhardy Synt. p. 430. Herm.) ἐκάστη Bodl. corr. (Bekk. Stallb.)

ἀλλ' ἢ τῷ φιλομαθεῖ. ἀλλὰ τούτων ἔνεκα, ὦ ἑταῖρε C
 Σιμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλοσοφούντες ἀπέχον-
 ται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν καὶ καρτε-
 ροῦσι καὶ οὐ παραδιδόασιν αὐταῖς αὐτοῖς, οὔ τι οἰκο-
 5 φθορίαν τε καὶ πενίαν φοβούμενοι, ὥσπερ οἱ πολλοὶ καὶ
 φιλοχρήματοι· οὐδὲ αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθη-
 ρίας δεδιότες, ὥσπερ οἱ φίλαρχοί τε καὶ φιλότιμοι,
 ἔπειτα ἀπέχονται αὐτῶν. Οὐ γὰρ ἂν πρόποι, ἔφη, ὦ
 Σάκρατες, ὁ Κέβης. Οὐ μέντοι μὰ Δί', ἢ δ' ὅς. τοι-
 10 γάρτοι τούτοις μὲν ἅπασιν [ἔφη] ὦ Κέβης, ἐκείνοι, οἷς D
 τι μέλει τῆς αὐτῶν ψυχῆς, ἀλλὰ μὴ σώματι πράτ-
 τοντες ζῶσι, χαίρειν εἰπόντες οὐ κατὰ ταῦτα πο-
 ρεύονται αὐτοῖς, ὡς οὐκ εἰδόσιν ὕπη ἔρχονται, αὐτοὶ δὲ
 ἡγούμενοι οὐ δεῖν ἐναντία τῇ φιλοσοφίᾳ πράττειν καὶ
 15 τῇ ἐκείνης λύσει τε καὶ καθαρμῷ ταύτῃ τρέπονται
 ἐκείνη ἐπόμενοι, ἢ ἐκείνη ὑφηγεῖται.

XXXIII. Πῶς, ὦ Σάκρατες; Ἐγὼ ἐρῶ, ἔφη. γι-
 γνάσκουσι γάρ, ἢ δ' ὅς, οἱ φιλομαθεῖς ὅτι παραλαβοῦσα
 αὐτῶν τὴν ψυχὴν ἢ φιλοσοφία ἀτεχνῶς διαδεδεμένην E
 20 ἐν τῷ σώματι καὶ προσκεκολλημένην, ἀναγκαζομένην
 δὲ ὥσπερ δι' εἶργμοῦ διὰ τούτου σκοπεῖσθαι τα ὄντα
 ἀλλὰ μὴ αὐτὴν δι' αὐτῆς, καὶ ἐν πάσῃ ἀμαθία κυλι-
 δουμένην, καὶ τοῦ εἶργμοῦ τὴν δεινότητα κατιδοῦσα ὅτι
 δι' ἐπιθυμίας ἐστίν, ὡς ἂν μάλιστα αὐτὸς ὁ δεδεμένος
 25 ξυλλήπτωρ εἴη τῷ δεδέσθαι,—ὅπερ οὖν λέγω, γιγνώ- 83
 σκουσιν οἱ φιλομαθεῖς ὅτι οὕτω παραλαβοῦσα ἢ φιλο-
 σοφία ἔχουσιν αὐτῶν τὴν ψυχὴν ἡρέμα παραμυθεῖται

1 ἀλλ' ἢ: perhaps ἀλλὰ, see the exeg. comm. 10 ἔφη om. Bodl. m. pr. and other mss. followed by Stallb. 11 πλάττοντες is the reading of all mss. and editions: λατρεύοντες Heindorf conj., σῶμα ἀτιτάλλοντες Stallb., σώματα Bekk., but σώματι Bodl. m. 1. and other good mss., σώματι πράττοντες Ast Lex. Platon. 2, p. 110.
 25 τῷ δεδέσθαι mss.: τοῦ δ. Heindorf cj., adopted by Herm.

- καὶ λύειν ἐπιχειρεῖ, ἐνδεικνυμένη ὅτι ἀπάτης μὲν μεστή
 ἢ διὰ τῶν ὁμμάτων σκέψις, ἀπάτης δὲ ἢ διὰ τῶν ὤτων
 καὶ τῶν ἄλλων αἰσθήσεων, πείθουσα δὲ ἐκ τούτων μὲν
 ἀναχωρεῖν ὅσον μὴ ἀνάγκη αὐτοῖς χρῆσθαι, αὐτὴν δὲ εἰς
 αὐτὴν ξυλλέγεσθαι καὶ ἀθροίζεσθαι παρακελευομένη, πι- 5
- B στείνειν δὲ μηδενὶ ἄλλῳ ἄλλ' ἢ αὐτὴν αὐτῇ, ὅ,τι ἂν νοήσῃ
 αὐτὴ καθ' αὐτὴν αὐτὸ καθ' αὐτὸ τῶν ὄντων· ὅ,τι δ' ἂν δι'
 ἄλλων σκοπῇ ἐν ἄλλοις ὄν ἄλλο, μηδὲν ἠγεῖσθαι ἀλη-
 θές· εἶναι δὲ τὸ μὲν τοιοῦτον αἰσθητὸν τε καὶ ὁρατὸν,
 ὃ δὲ αὐτὴ ὄρα, νοητὸν τε καὶ ἀειδές. ταύτῃ οὖν τῇ λύσει 10
 οὐκ οἰομένη δεῖν ἐναντιοῦσθαι ἢ τοῦ ὡς ἀληθῶς φιλοσό-
 φου ψυχῇ οὕτως ἀπέχεται τῶν ἡδονῶν τε καὶ ἐπιθυμι-
 ῶν καὶ λυπῶν καὶ φόβων καθ' ὅσον δύναται, λογιζομένη
 ὅτι, ἐπειδὴν τις σφόδρα ἡσθῇ ἢ φοβηθῇ ἢ λυπηθῇ ἢ
 ἐπιθυμήσῃ, οὐδὲν τοσοῦτον κακὸν ἔπαθεν ἀπ' αὐτῶν ὅσον 15
- C ἂν τις οἰηθείη, οἶον ἢ νοσήσας ἢ τι ἀναλώσας διὰ τὰς
 ἐπιθυμίας, ἀλλ' ὃ πάντων μέγιστόν τε κακὸν καὶ ἔσχα-
 τόν ἐστι, τοῦτο πάσχει καὶ οὐ λογίζεται αὐτό. Τί
 τοῦτο, ὦ Σώκρατες; ἔφη ὁ Κέβης. "Ὅτι ψυχῇ παντὸς
 ἀνθρώπου ἀναγκάζεται ἅμα τε ἡσθῆναι ἢ λυπηθῆναι 20
 σφόδρα ἐπὶ τῷ καὶ ἠγεῖσθαι, περὶ ὃ ἂν μάλιστα τοῦτο
 πάσχη, τοῦτο ἐναργέστατόν τε εἶναι καὶ ἀληθέστατον
 οὐχ οὕτως ἔχον· ταῦτα δὲ μάλιστα τὰ ὁρατά· ἢ οὐ;
- D Πάνυ γε. Οὐκοῦν ἐν τούτῳ τῷ πάθει μάλιστα κατα-
 δεῖται ψυχῇ ὑπὸ σώματος; Πῶς δῆ; "Ὅτι ἐκάστη 25
 ἡδονὴ καὶ λύπη ὥσπερ ἦλον ἔχουσα προσηλοῖ αὐτὴν
 πρὸς τὸ σῶμα καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῆ,
 δοξάζουσιν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα
 φῆ. ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς
 χαίρειν ἀναγκάζεται, οἶμαι, ὁμότροπός τε καὶ ὁμό- 30

14 ἢ λυπηθῇ om. Bodl. pr. m. 23 τὰ ὁρατά Heindorf (Bekk. Stallb. Herm.): the article is om. in the mss.

τροφος γίνεσθαι καὶ οἷα μηδέποτε καθαρῶς εἰς Ἄιδου
 ἀφικέσθαι, ἀλλ' αἰεὶ τοῦ σώματος ἀναπλέα ἐξίεναι,
 ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὡσπερ
 σπειρομένη ἐμφύεσθαι, καὶ ἐκ τούτων ἄμοιρος εἶναι Ε
 5 τῆς τοῦ θεοῦ τε καὶ καθαροῦ καὶ μονοειδοῦς συνου-
 σίας. Ἀληθέστατα, ἔφη, λέγεις, ὁ Κέβης, ὦ Σώ-
 κρατες.

XXXIV. Τούτων τοίνυν ἕνεκα, ὦ Κέβης, οἱ
 δικάϊως φιλομαθεῖς κόσμιοὶ εἰσι καὶ ἀνδρεῖοι, οὐχ ὧν
 10 οἱ πολλοὶ ἕνεκά φασιν ἢ σὺ οἶει; Οὐ δῆτα ἔγωγε. 84
 Οὐ γὰρ ἀλλ' οὕτω λογίσαιτ' ἂν ψυχὴ ἀνδρὸς φιλο-
 σόφου, καὶ οὐκ ἂν οἰηθείη τὴν μὲν φιλοσοφίαν χρῆναι
 ἑαυτὴν λύειν, (λυούσης δὲ ἐκείνης) αὐτὴν παραδιδόναί
 ταῖς ἡδοναῖς καὶ λύπαις ἑαυτὴν πάλιν αὐτὴν ἐγκαταδεῖν
 15 καὶ ἀνήνυτον ἔργον πράττειν Πηνελόπης τινὰ ἐναν-
 τίως ἰστὸν μεταχειριζομένης· ἀλλὰ γαλήνην τούτων
 παρασκευάζουσα, ἐπομένη τῷ λογισμῷ καὶ αἰεὶ ἐν
 τούτῳ οὔσα, τὸ ἀληθές καὶ τὸ θεῖον καὶ τὸ ἀδόξαστον
 θεωμένη καὶ ὑπ' ἐκείνου τρεφομένη, ζῆν τε οἶεται οὕτω Β
 20 δεῖν, ἕως ἂν ζῆ, καὶ ἐπειδὴν τελευτήσῃ, εἰς τὸ ξυγγενές
 καὶ εἰς τὸ τοιοῦτον ἀφικομένη ἀπηλλάχθαι τῶν ἀν-
 θρωπίνων κακῶν. ἐκ δὲ τῆς τοιαύτης τροφῆς οὐδὲν
 δεινὸν μὴ φοβηθῆ, ταῦτά γ' ἐπιτηδεύσασα, ὦ Σιμμία
 τε καὶ Κέβης, ὅπως μὴ διασπασθεῖσα ἐν τῇ ἀπαλ-
 25 λαγῇ τοῦ σώματος ὑπὸ τῶν ἀνέμων διαφυσηθεῖσα καὶ
 διαπτομένη οἴχηται καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ.

XXXV. Σιγῇ οὖν ἐγένετο ταῦτα εἰπόντος τοῦ C
 Σωκράτους ἐπὶ πολλὸν χρόνον, καὶ αὐτὸς τε πρὸς τῷ
 εἰρημένῳ λόγῳ ἦν ὁ Σωκράτης, ὡς ἰδεῖν ἐφαίνετο, καὶ

9 κόσμιοι τ' εἰσι Bekk. Stallb.: but τέ is only in four mss. and in the Bodl. it is added m. sec. 10 φασίν the mss. φαίνονται Herm. cj.: see exeg. comm. 16 μεταχειριζομένης Bodl. and most mss.: μεταχειριζομένην Bekk. Stallb. with a few mss. 19 οὕτως οἶεται δεῖν Bekk. against the Bodl. 22 ἐκ δὲ Bekk. with only

ἡμῶν οἱ πλείστοι. Κέβης δὲ καὶ Σιμμίας σμικρὸν
 πρὸς ἀλλήλω διελεγέσθην· καὶ ὁ Σωκράτης ἰδὼν αὐτῶ
 ἤρετο· Τί; ἔφη, ὑμῖν τὰ λεχθέντα μὴ δοκεῖ ἐνδεῶς
 λέγεσθαι; πολλὰς γὰρ δὴ ἔτι ἔχει ὑποψίας καὶ ἀντι-
 λαβάς, εἴ γε δὴ τις αὐτὰ μέλλει ἰκανῶς διεξιέναι. εἰ 5
 μὲν οὖν τι ἄλλο σκοπεῖσθον, οὐδὲν λέγω· εἰ δέ τι περι-
 τούτων ἀπορεῖτον, μηδὲν ἀποκνήσητε καὶ αὐτοὶ εἰπεῖν
 D καὶ διελθεῖν, εἴ πη ὑμῖν φαίνεται βέλτιον ἂν λεχθῆναι,
 καὶ αὐτὸ καὶ ἐμὲ ξυμπααραλαβεῖν, εἴ τι μᾶλλον οἴεσθε
 μετ' ἐμοῦ εὐπορήσειν. καὶ ὁ Σιμμίας ἔφη· Καὶ μὴν, 10
 ὦ Σώκρατες, τάληθῆ σοι ἐρῶ. πάλαι γὰρ ἡμῶν
 ἐκάτερος ἀπορῶν τὸν ἕτερον προωθεῖ καὶ κελεύει ἐρέ-
 σθαι διὰ τὸ ἐπιθυμεῖν μὲν ἀκοῦσαι, ὀκνεῖν δὲ ὄχλον
 παρέχειν, μὴ σοι ἀηδὲς ἢ διὰ τὴν παροῦσαν ξυμφορὰν.
 καὶ ὅς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι, Βαβαί, ὦ 15
 Σιμμία· ἢ που χαλεπῶς ἂν τοὺς ἄλλους πείσαιμι
 E ἀνθρώπους ὡς οὐ ξυμφορὰν ἠγοῦμαι τὴν παροῦσαν
 τύχην, ὅτε γε μὴδ' ὑμᾶς δύναμαι πείθειν, ἀλλὰ φο-
 βεῖσθε μὴ δυσκολώτερόν τι νῦν διάκειμαι ἢ ἐν τῷ
 πρόσθεν βίῳ· καί, ὡς ἔοικε, τῶν κύκνων δοκῶ φαυλό- 20
 τερος ὑμῖν εἶναι τὴν μαντικὴν, οἷ ἐπειδὰν αἰσθωνται
 ὅτι δεῖ αὐτοὺς ἀποθανεῖν, ἄδοντες καὶ ἐν τῷ πρόσθεν
 85 χρόνῳ, τότε δὴ πλείστα καὶ μάλιστα ἄδουσι, γεγη-
 θότες ὅτι μέλλουσι παρὰ τὸν θεὸν ἀπιέναι, οἷπέρ εἰσι
 θεράποντες. οἱ δὲ ἀνθρωποὶ διὰ τὸ αὐτῶν δέος τοῦ 25
 θανάτου καὶ τῶν κύκνων καταφρεύδονται, καὶ φασιν
 αὐτοὺς θρηνοῦντας τὸν θάνατον ὑπὸ λύπης ἐξάδειν,
 καὶ οὐ λογιζονται ὅτι οὐδὲν ὄρνεον ἄδει ὅταν πεινῆ
 ἢ ῥιγοῖ ἢ τινα ἄλλην λύπην λυπῆται, οὐδὲ αὐτὴ ἢ τε

one ms. 4 λελέχθαι Bekk. Stallb. λέγεσθαι Herm. with Bodl.

m. pr. 6 δέ τι Bodl.: τι om. Bekk. 8 διεξελθεῖν Bekk. διελ-

θεῖν Bodl. m. pr.: see below 88 v. βέλτιον ἂν λεχθῆναι Cobet cj.

Var. Lect. p. 100: this was already proposed by Heindorf. Ficinus

'si qua in parte putatis melius dici posse.' The mss. omit ἀν.

ἀηδῶν καὶ χελιδῶν καὶ ὁ ἔποψ, ἃ δὴ φασι διὰ λίπην
 θρηνοῦντα ἄδειν· ἀλλ' οὔτε ταῦτά μοι φαίνεται λυπού-
 μενα ἄδειν οὔτε οἱ κύκνοι, ἀλλ' ἄτε, οἶμαι, τοῦ Ἀπόλ- B
 λωνος ὄντες μαντικοί τε εἰσι καὶ προειδότες τὰ ἐν
 5 "Αἰδου ἀγαθὰ ἄδουσι καὶ τέρπονται ἐκείνην τὴν ἡμέραν
 διαφερίντως ἢ ἐν τῷ ἔμπροσθεν χρόνῳ. ἐγὼ δὲ καὶ
 αὐτὸς ἡγοῦμαι ὁμόδουλός τε εἶναι τῶν κύκνων καὶ
 ἱερὸς τοῦ αὐτοῦ θεοῦ, καὶ οὐ χεῖρον ἐκείνων τὴν μαντικὴν
 ἔχειν παρὰ τοῦ δεσπότητος, οὐδὲ δυσθυμότερον αὐτῶν
 10 τοῦ βίου ἀπαλλάττεσθαι. ἀλλὰ τούτου γε ἕνεκα
 λέγειν τε χρὴ καὶ ἐρωτᾶν ὅ,τι ἂν βούλησθε, ἕως ἂν οἱ
 ἕνδεκα ἐῶσιν. Καλῶς, ἔφη, λέγεις, ὁ Σιμμίας· καὶ C
 ἐγὼ τέ σοι ἐρῶ ὃ ἀπορῶ, καὶ αὐ' ὅδε, ἢ οὐκ ἀποδέχεται
 τὰ εἰρημένα. ἐμοὶ γὰρ δοκεῖ, ὦ Σώκρατες, περὶ τῶν
 15 τοιούτων ἴσως ὥσπερ καὶ σοί, τὸ μὲν σαφές εἰδέναι
 ἐν τῷ νῦν βίῳ ἢ ἀδύνατον εἶναι ἢ παγχάλεπόν τι, τὸ
 μέντοι αὐ' τὰ λεγόμενα περὶ αὐτῶν μὴ οὐχὶ παντὶ
 τρόπῳ ἐλέγχειν καὶ μὴ προαφίστασθαι, πρὶν ἂν παντ-
 αχῆ σκοπῶν ἀπέιπῃ τις, πάνυ μαλθακοῦ εἶναι ἀνδρός·
 20 δεῖν γὰρ περὶ αὐτὰ ἐν γέ τι τούτων διαπράξασθαι, ἢ
 μαθεῖν ὅπῃ ἔχει ἢ εὐρεῖν ἢ, εἰ ταῦτα ἀδύνατον, τὸν
 γοῦν βέλτιστον τῶν ἀνθρωπίνων λόγων λαβόντα καὶ
 δυσεξελεγκτότατον, ἐπὶ τούτου ὀχοῦμενον ὥσπερ ἐπὶ D
 σχεδίας κινδυνεύοντα διαπλευσαι τὸν βίον, εἰ μὴ τις
 25 δύναιτο ἀσφαλέστερον καὶ ἀκινδυνότερον ἐπὶ βεβαιο-
 τέρου ὀχήματος ἢ λόγου θεοῦ τινὸς διαπορευθῆναι.
 καὶ δὴ καὶ νῦν ἔγωγε οὐκ ἐπαισχυνθήσομαι ἐρέσθαι,

1 ἢ χελιδῶν Bekk. with only one ms. 5 ἄδουσί τε καὶ τέρπ.
 Bekk. τε om. Bodl. and many other mss. 8 χεῖρον the mss. χείρω
 Herm. cj. 11 f. 'Quum in vetustis libris esset ΕΩΣΑΝΟΗΔΕΩΣΙΝ
 id est ἕως ἂν οἱ ἕνδεκα ἐῶσιν, notae numerorum turbas dederunt,
 ut saepe, et interpolando ineptam lectionem vulgatam homun-
 ciones invenerunt.' Cobet, Nov. Lect. p. 230. ἕως ἂν οἱ Ἀθηναίων
 ἐῶσιν ἀνδρες ἕνδεκα Bekk., but both ἂν and οἱ are om. in some
 mss.: in fact οἱ is found in only one. Herm. brackets both words,

ἐπειδὴ καὶ σὺ ταῦτα λέγεις, οὐδὲ ἑμαυτὸν αἰτιάσομαι
 ἐν ὑστέρω χρόνῳ ὅτι νῦν οὐκ εἶπον ἂ ἐμοὶ δοκεῖ. ἐμοὶ
 γάρ, ὦ Σώκρατες, ἐπειδὴ καὶ πρὸς ἑμαυτὸν καὶ πρὸς
 τόνδε σκοπῶ τὰ εἰρημένα, οὐ πάνυ φαίνεται ἰκανῶς
 εἰρησθαι.

5

Ε XXXVI. Καὶ ὁ Σωκράτης, Ἴσως γάρ, ἔφη, ὦ
 ἑταῖρε, ἀληθῆ σοι φαίνεται· ἀλλὰ λέγε, ὅπῃ δὴ οὐχ
 ἰκανῶς. Ταύτη ἔμοιγε, ἢ δ' ὅς, ἢ δὴ καὶ περὶ ἀρμονίας
 ἂν τις καὶ λύρας τε καὶ χορδῶν τὸν αὐτὸν τοῦτον
 λόγον εἶποι, ὡς ἢ μὲν ἀρμονία ἀόρατόν τι καὶ ἀσώ- 10
 ματον καὶ πάγκαλόν τι καὶ θεῖόν ἐστιν ἐν τῇ ἡρμοσ-
 86 μένῃ λύρα, αὐτὴ δ' ἢ λύρα καὶ αἱ χορδαὶ σώματά τε
 καὶ σωματοειδῆ καὶ ξύνθετα καὶ γεώδη ἐστὶ καὶ τοῦ
 θνητοῦ ξυγγενῆ. ἐπειδὴν οὖν ἢ κατάξῃ τις τὴν λύραν
 ἢ διατέμῃ καὶ διαρρήξῃ τὰς χορδὰς, εἴ τις δισχυρίζοιτο 15
 τῷ αὐτῷ λόγῳ ὡσπερ σὺ, ὡς ἀνάγκη ἔτι εἶναι τὴν
 ἀρμονίαν ἐκείνην καὶ μὴ ἀπολωλέναι· οὐδεμία γὰρ
 μηχανὴ ἂν εἴη τὴν μὲν λύραν ἔτι εἶναι διερρωγιῶν
 τῶν χορδῶν καὶ τὰς χορδὰς θνητοειδεῖς οὔσας, τὴν δὲ
 ἀρμονίαν ἀπολωλέναι τὴν τοῦ θεοῦ τε καὶ ἀθανάτου 20
 Β ὁμοφυῆ τε καὶ ξυγγενῆ, προτέραν τοῦ θνητοῦ ἀπο-
 λομένην· ἀλλὰ φαίη ἀνάγκη ἔτι πού εἶναι αὐτὴν τὴν
 ἀρμονίαν, καὶ πρότερον τὰ ξύλα καὶ τὰς χορδὰς κατα-
 σαπήσεσθαι, πρὶν τι ἐκείνην παθεῖν,—καὶ γὰρ οὖν, ὦ
 Σώκρατες, οἶμαι ἔγωγε καὶ αὐτὸν σε τοῦτο ἐντεθυ- 25
 μῆσθαι, ὅτι τοιοῦτόν τι μάλιστα ὑπολαμβάνομεν τὴν
 ψυχὴν εἶναι, ὡσπερ ἐντεταμένου τοῦ σώματος ἡμῶν
 καὶ ξυνεχομένου ὑπὸ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ

Stallb. omits *οἱ*. 11 *πάγκαλόν* [τι] Bekk. but Stallb. justly
 defends the iteration of *τι*.

15 *διατέμῃ ἢ καὶ* Bekk. with nine
 mss., but *ἢ* om. Bodl.

18 *μηχανή* [ἂν] εἴη Bekk.: see exeg.
 comm.

21 *ὁμοφυᾶ* Bekk. with one ms.: see below 89 D.

22 *ὡς ἀνάγκη* Bekk. Stallb. *ὡς* om. in the best mss. *ἀνάγκη* is
 the reading of the Zürich editors, adopted by Herm.

καὶ ὑγροῦ καὶ τοιούτων τινῶν, κρᾶσιν εἶναι καὶ ἄρμονίαν αὐτῶν τούτων τὴν ψυχὴν ἡμῶν, ἐπειδὴν ταῦτα C
καλῶς καὶ μετρίως κραθῆῖ πρὸς ἄλληλα. εἰ οὖν τυγχάνει ἡ ψυχὴ οὔσα ἄρμονία τις, δῆλον ὅτι, ὅταν
5 χαλασθῆῖ τὸ σῶμα ἡμῶν ἀμέτρως ἢ ἐπιταθῆῖ ὑπὸ νόσων καὶ ἄλλων κακῶν, τὴν μὲν ψυχὴν ἀνάγκη εὐθὺς ὑπάρχει ἀπολωλέναι, καίπερ οὔσαν θειοτάτην, ὡσπερ καὶ αἱ ἄλλαι ἄρμονίαι αἵ τ' ἐν τοῖς φθόγγοις καὶ αἱ ἐν τοῖς τῶν δημιουργῶν ἔργοις πᾶσι, τὰ δὲ λείψανα
10 τοῦ σώματος ἐκάστου πολὺν χρόνον παραμένειν, ἕως ἂν ἢ κατακαυθῆῖ ἢ κατασαπῆῖ. ὅρα οὖν πρὸς τοῦτον D
τὸν λόγον τί φήσομεν, ἐάν τις ἀξιοῖ κρᾶσιν οὔσαν τὴν ψυχὴν τῶν ἐν τῷ σώματι ἐν τῷ καλουμένῳ θανάτῳ πρῶτην ἀπόλλυσθαι.

15 XXXVII. Διαβλέψας οὖν ὁ Σωκράτης, ὡσπερ τὰ πολλὰ εἰώθει, καὶ μειδιάσας, Δίκαια μέντοι, ἔφη, λέγει ὁ Σιμμίας· εἰ οὖν τις ὑμῶν εὐπορώτερος ἐμοῦ, τί οὐκ ἀπεκρίνατο; καὶ γὰρ οὐ φαύλως ἔοικεν ἀπτομένῳ τοῦ λόγου. δοκεῖ μέντοι μοι χρῆναι πρὸ τῆς ἀποκρίσεως
20 ἔτι πρότερον Κέβητος ἀκούσαι, τί αὐτῷ ὅδε ἐγκαλεῖ τῷ λόγῳ, ἵνα χρόνου ἐγγενομένου βουλευσώμεθα τί E
ἐροῦμεν, ἔπειτα δὲ ἀκούσαντας ἢ ξυγχαρεῖν αὐτοῖς, ἐάν τι δοκῶσι προσάδειν, ἐάν δὲ μὴ, οὕτως ἤδη ὑπερδικεῖν τοῦ λόγου. ἀλλ' ἄγε, ἢ δ' ὅς, ὦ Κέβης, λέγε, τί ἦν τὸ
25 σὲ αὐτῷ θρᾶπτον [ἀπιστίαν παρέχει]. Λέγω δὴ, ἢ δ' ὅς ὁ Κέβης. ἐμοὶ γὰρ φαίνεται ἔτι ἐν τῷ αὐτῷ ὁ λόγος εἶναι, καί, ὅπερ ἐν τοῖς ἔμπροσθεν ἐλέγομεν, ταῦτον 87
ἐγκλημα ἔχειν. ὅτι μὲν γὰρ ἦν ἡμῶν ἢ ψυχὴ καὶ πρὶν εἰς τόδε τὸ εἶδος ἐλθεῖν, οὐκ ἀνατίθεται μὴ οὐχὶ πάνυ

22 ἔπειτα δέ Bodl. and other mss. δέ om. ten mss. Bekk. Stallb.
24 f. τὸ σὲ Bodl. and nearly all mss. δ σὲ Bekk. Stallb. with one ms. and corr. II. The words ἀπιστίαν παρέχει are considered spurious by Herm. and Cobet, Nov. Lect. p. 655. 29 ἀνατίθεται Bekk.

χαριέντως καί, εἰ μὴ ἐπαχθές ἐστὶν εἰπεῖν, πάνυ ἱκα-
 νῶς ἀποδεδεῖχθαι· ὡς δὲ καὶ ἀποθανόντων ἡμῶν ἔτι
 που ἔσται, οὐ μοι δοκεῖ τῆδε. ὡς μὲν οὐκ ἰσχυρότερον
 καὶ πολυχρονιώτερον ψυχὴ σώματος, οὐ ξυγχωρῶ τῇ
 Σιμμίου ἀντιλήψει· δοκεῖ γάρ μοι πᾶσι τούτοις πάνυ 5
 πολὺ διαφέρειν. τί οὖν, ἂν φαίη ὁ λόγος, ἔτι ἀπιστεῖς,
 ἕπειδὴ γε ὄρας ἀποθανόντος τοῦ ἀνθρώπου τό γε
 Β ἀσθενέστερον ἔτι ὄν; τὸ δὲ πολυχρονιώτερον οὐ δοκεῖ
 σοι ἀναγκαῖον εἶναι ἔτι σώζεσθαι ἐν τούτῳ τῷ χρόνῳ;
 πρὸς δὴ τοῦτο τόδε ἐπίσκεψαι, εἴ τι λέγω· εἰκόνος 10
 γάρ τινος, ὡς ἔοικε, καὶ γὰρ ὡσπερ Σιμμίας δέομαι. ἐμοὶ
 γὰρ δοκεῖ ὁμοίως λέγεσθαι ταῦτα, ὡσπερ ἂν τις περὶ
 ἀνθρώπου ὑφάντου πρεσβύτου ἀποθανόντος λέγοι
 τοῦτου τὸν λόγον, ὅτι οὐκ ἀπόλωλεν ὁ ἄνθρωπος ἀλλ'
 ἔστι που ἴσως, τεκμήριον δὲ παρέχοιτο θοιμάτιον ὃ 15
 ἠμπείχεται αὐτὸς ὑφηνάμενος, ὅτι ἐστὶ σῶν καὶ οὐκ
 ἀπόλωλε, καὶ εἴ τις ἀπιστοῖ αὐτῷ, ἀνερωτῶν πότερον
 C πολυχρονιώτερόν ἐστι τὸ γένος ἀνθρώπου ἢ ἱματίου
 ἐν χρεῖα τε ὄντος καὶ φορουμένου, ἀποκριναμένου δέ τινος
 ὅτι πολὺ τὸ τοῦ ἀνθρώπου, οἷοιτο ἀποδεδεῖχθαι ὅτι 20
 παντὶς ἄρα μᾶλλον ὅ γε ἄνθρωπος σῶς ἐστίν, ἐπειδὴ
 τό γε ὀλιγοχρονιώτερον οὐκ ἀπόλωλε. τὸ δ', οἶμαι, ὦ
 Σιμμία, οὐχ οὕτως ἔχει· σκόπει γὰρ καὶ σὺ ἂν λέγω.
 πᾶς γὰρ ἂν ὑπολάβοι ὅτι εὐηθες λέγει ὁ τοῦτο λέγων·
 ὁ γὰρ ὑφάντης οὗτος πολλὰ κατατρίψας τοιαῦτα ἱμάτια 25
 καὶ ὑφηνάμενος ἐκείνων μὲν ἕστερος ἀπόλωλε πολλῶν
 D ὄντων, τοῦ δὲ τελευταίου, οἶμαι, πρότερος, καὶ οὐδὲν
 τι μᾶλλον τούτου ἔνεκα ἄνθρωπός ἐστιν ἱματίου φαν-
 λότερον οὐδ' ἀσθενέστερον. τὴν αὐτὴν δὲ ταύτην, οἶμαι,
 εἰκόνα δέξαιτ' ἂν ψυχὴ πρὸς σῶμα, καὶ τις λέγων αὐτὰ 30

from Olympiodorus, ἀντιτίθεμαι the mss. 3 ἔσται Bodl. ἔστιν
 Bekk. with the majority of the mss. 10 εἴ τι λέγω Herm.
 15 ἴσως the mss. Bekk. Stallb. σῶς Herm. from a conj. by Forster.

ταῦτα περὶ αὐτῶν μέτρι' ἂν μοι φαίνοιτο λέγειν, ὡς ἡ
 μὲν ψυχὴ πολυχρόνιον ἔστι, τὸ δὲ σῶμα ἀσθενέστερον
 καὶ ὀλιγοχροσιώτερον· ἀλλὰ γὰρ ἂν φαίη ἐκάστην
 τῶν ψυχῶν πολλὰ σώματα κατατρίβειν, ἄλλως τε
 5 καὶ εἰ πολλὰ ἔτη βιώη· εἰ γὰρ ῥέοι τὸ σῶμα καὶ
 ἀπολλύοιτο ἔτι ζῶντος τοῦ ἀνθρώπου, ἀλλ' ἡ ψυχὴ
 αἰεὶ τὸ κατατριβόμενον ἀνυφαίνοι, ἀναγκαῖον μὲντ' ἂν E
 εἶη, ὅποτε ἀπολλύοιτο ἡ ψυχὴ, τὸ τελευταῖον ὕφασμα
 τυχεῖν αὐτὴν ἔχουσιν καὶ τούτου μόνου προτέραν
 10 ἀπόλλυσθαι, ἀπολομένης δὲ τῆς ψυχῆς τότε ἤδη τὴν
 φύσιν τῆς ἀσθενείας ἐπιδεικνύοι τὸ σῶμα καὶ ταχὺ
 σαπὲν διοίχοιτο. ὥστε τούτῳ τῷ λόγῳ οὐπω ἄξιον
 πιστεύσαντα θαρρεῖν, ὡς, ἐπειδὴν ἀποθάνωμεν, ἔτι
 που ἡμῶν ἡ ψυχὴ ἔστιν. εἰ γὰρ τις καὶ πλέον ἔτι 88
 15 τῷ λέγοντι ἢ ἂ σὺ λέγεις συγχωρήσειε, δοὺς αὐτῷ μὴ
 μόνον ἐν τῷ πρὶν καὶ γενέσθαι ἡμᾶς χρόνῳ εἶναι ἡμῶν
 τὰς ψυχὰς, ἀλλὰ μηδὲν κωλύειν καὶ ἐπειδὴν ἀποθά-
 νωμεν ἐνίων ἔτι εἶναι καὶ ἔσεσθαι καὶ πολλάκις γενή-
 σεσθαι καὶ ἀποθανεῖσθαι αὐθις· οὕτω γὰρ αὐτὸ φύσει
 20 ἰσχυρὸν εἶναι, ὥστε πολλάκις γιγνομένην ψυχὴν ἀντ-
 ἔχειν· δοὺς δὲ ταῦτα ἐκείνο μηκέτι συγχωροῖ, μὴ οὐ
 πονεῖν αὐτὴν ἐν ταῖς πολλαῖς γενέσεσι καὶ τελευτῶσάν
 γε ἐν τινι τῶν θανάτων παντάπασιν ἀπόλλυσθαι·
 τοῦτον δὲ τὸν θάνατον καὶ ταύτην τὴν διάλυσιν τοῦ B
 25 σώματος, ἢ τῇ ψυχῇ φέρει ὄλεθρον, μηδένα φαίη εἰδέ-
 ναι· ἀδύνατον γὰρ εἶναι ὄψοῦν αἰσθάνεσθαι ἡμῶν· εἰ
 δὲ τοῦτο οὕτως ἔχει, οὐδενὶ προσήκει· θάνατον θαρ-
 ροῦντι μὴ οὐκ ἀνοήτως θαρρεῖν, ὃς ἂν μὴ ἔχη ἀποδεί-
 ξαι ὅτι ἔστι ψυχὴ παντάπασιν ἀθάνατόν τε καὶ ἀνώ-
 30 λεθρον· εἰ δὲ μή, ἀνάγκην εἶναι αἰεὶ τὸν μέλλοντα

17 τὰς ψυχὰς Bodl. ΠΥ (Stallb. Herm.). τὴν ψυχὴν Bekk.
 21 συγχωροῖ most mss. συγχωροῖη Bekk. with only one ms.

ἀποθανεῖσθαι δεδιέναι ὑπὲρ τῆς αὐτοῦ ψυχῆς, μὴ ἐν τῇ νῦν τοῦ σώματος διαζεύξει παντάπασιν ἀπόληται.

XXXVIII. Πάντες οὖν ἀκούσαντες εἰπόντων αὐ-

C τῶν ἀηδῶς διετέθημεν, ὡς ὕστερον ἐλέγομεν πρὸς ἀλλήλους, ὅτι ὑπὸ τοῦ ἔμπροσθεν λόγου σφόδρα πεπει- 5 σμένους ἡμᾶς πάλιν ἐδόκουν ἀναταράξαι καὶ εἰς ἀπιστίαν καταβαλεῖν οὐ μόνον τοῖς προειρημένους λόγοις, ἀλλὰ καὶ εἰς τὰ ὕστερον μέλλοντα ῥηθήσεσθαι, μὴ οὐδενὸς ἄξιοι εἶμεν κριταὶ ἢ καὶ τὰ πράγματα αὐτὰ ἀπιστα ἦ.

EΧ. Νῆ τοὺς θεούς, ὦ Φαίδων, συγγνώμην γε ἔχω ὑμῖν. καὶ γὰρ αὐτόν με νῦν ἀκούσαντά σου τοιοῦ- 10 τόν τι λέγειν πρὸς ἑμαυτὸν ἐπέρχεται· τίτι οὖν ἔτι πιστεύσομεν λόγῳ; ὡς γὰρ σφόδρα πιθανὸς ὢν, ὃν ὁ Σωκράτης ἔλεγε λόγον, νῦν εἰς ἀπιστίαν καταπέπτωκε. 15 θαυμαστῶς γὰρ μου ὁ λόγος οὗτος ἀντιλαμβάνεται καὶ νῦν καὶ αἰεὶ, τὸ ἄρμονίαν τινὰ ἡμῶν εἶναι τὴν ψυχὴν, καὶ ὡσπερ ὑπέμνησέ με ῥηθεὶς ὅτι καὶ αὐτῷ μοι ταῦτα προϋδέδοκτο· καὶ πάννυ δέομαι πάλιν ὡσπερ ἐξ ἀρχῆς ἄλλου τινὸς λόγου, ὅς με πείσει ὡς τοῦ ἀποθανόντος 20 οὐ συναποθνήσκει ἢ ψυχὴ. λέγε οὖν πρὸς Δίος, πῆ ὁ Σωκράτης μετῆλθε τὸν λόγον; καὶ πότερον κακείνος, ἢ ὡσπερ ὑμᾶς φῆς, ἐνδηλὸς τι ἐγένετο ἀχθόμενος ἢ οὐ, ἀλλὰ πράως ἐβοήθει τῷ λόγῳ; καὶ ἰκανῶς ἐβοήθησεν ἢ ἐνδεῶς; πάντα ἡμῖν διέλθε ὡς δύνασαι ἀκριβέστατα. 25

ΦΑΙΔ. Καὶ μὴν, ὦ Ἐχέκρατες, πολλάκις θαυμάσας Σωκράτη οὐ πρόποτε μᾶλλον ἠγάσθην ἢ τότε 89 παραγενόμενος. τὸ μὲν οὖν ἔχειν ὅ,τι λέγοι ἐκεῖνος ἴσως οὐδὲν ἄτοπον· ἀλλ' ἔγωγε μάλιστα ἐθαύμασα αὐτοῦ πρῶτον μὲν τοῦτο, ὡς ἠδέως καὶ εὐμενῶς καὶ 30 ἀγαμένως τῶν νεανίσκων τὸν λόγον ἀπεδέξατο, ἔπειτα

ἡμῶν ὡς ὀξέως ᾗσθητο ὁ πεπόνθειμεν ὑπὸ τῶν λόγων,
ἔπειτα ὡς εὖ ἡμᾶς ἰάσατο καὶ ὥσπερ πεφευγότας καὶ
ἠττημένους ἀνεκαλέσατο καὶ προὔτρεψε πρὸς τὸ παρέ-
πεςθαί τε καὶ ξυσκοπεῖν τὸν λόγον.

5 ΕΧ. Πῶς δὴ;

ΦΑΙΔ. Ἐγὼ ἐρῶ. ἔτυχον γὰρ ἐν δεξιᾷ αὐτοῦ
καθήμενος παρὰ τὴν κλίνην ἐπὶ χαμαιζήλου τινός, ὁ δὲ Β
ἐπὶ πολὺ ὑψηλοτέρου ἢ ἐγώ. καταψήσας οὖν μου τὴν
κεφαλὴν καὶ ξυμπιέσας τὰς ἐπὶ τῷ αὐχένι τρίχας—
10 εἰώθει γάρ, ὅποτε τύχοι, παίζειν μου εἰς τὰς τρίχας—
Αὔριον δὴ, ἔφη, ἴσως, ὦ Φαίδων, τὰς καλὰς ταύτας
κόμας ἀποκερεῖ. Ἔοικεν, ἦν δ' ἐγώ, ὦ Σώκρατες. Οὐκ,
ἂν γε ἐμοὶ πείθῃ. Ἄλλὰ τί; ἦν δ' ἐγώ. Τήμερον,
ἔφη, κάγω τὰς ἐμὰς καὶ σὺ ταύτας, εἴανπερ γε ἡμῖν
15 ὁ λόγος τελευτήσῃ καὶ μὴ δυνώμεθα αὐτὸν ἀναβιώ-
σασθαι. καὶ ἔγωγ' ἂν, εἰ σὺ εἶην καὶ με διαφεύγοι ὁ C
λόγος, ἔνορκον ἂν ποιησαίμην ὥσπερ Ἀργεῖοι, μὴ
πρότερον κομήσειν, πρὶν ἂν νικήσω ἀναμαχόμενος τὸν
Σιμμίου τε καὶ Κέβητος λόγον. Ἄλλ', ἦν δ' ἐγώ,
20 πρὸς δύο λέγεται οὐδ' Ἑρακλῆς οἴός τε εἶναι. Ἄλλὰ
καὶ ἐμέ, ἔφη, τὸν Ἰόλεων παρακάλει, ἕως ἔτι φῶς
ἐστίν. Παρακαλῶ τοίνυν, ἔφην, οὐχ ὡς Ἑρακλῆς,
21 ἀλλ' ὡς Ἰόλεως [τὸν Ἑρακλῆ]. Οὐδὲν διοίσει, ἔφη.

↓ XXXIX. Ἄλλὰ πρῶτον εὐλαβηθῶμέν τι πάθος
25 μὴ πάθωμεν. Τὸ ποῖον; ἦν δ' ἐγώ. Μὴ γενώμεθα,
ἦ δ' ὅς, μισόλογοι, ὥσπερ οἱ μισάνθρωποι γιγνώμενοι D
ὡς οὐκ ἔστιν, ἔφη, ὅ,τι ἂν τις μείζον τούτου κακὸν
πάθοι ἢ λόγους μισήσας. γίγνεται δὲ ἐκ τοῦ αὐτοῦ

16 διαφεύγοι Bodl. m. pr. ΠΥ, διαφύγοι Bekk. with the other mss.

20 πρὸς δύο οὐδ' ὁ Ἑρακλῆς λέγεται Bekk.: but λέγεται is placed before οὐδ' in the Bodl. and three other mss., nor is ὁ in the Bodl.

23 τὸν Ἑρακλῆ bracketed by Cobet, Nov. Lect. p. 641: 'nam praeterquam quod inficetum est emblema, Graeculus utitur vitiosa forma sequiorum τὸν Ἑρακλῆ, quum veteres constan-

τρόπου μισολογία τε καὶ μισανθρωπία. ἢ τε γὰρ μισανθρωπία ἐνδύεται ἐκ τοῦ σφόδρα τινὶ πιστεῦσαι ἄνευ τέχνης, καὶ ἠγήσασθαι παντάπασί γε ἀληθῆ εἶναι καὶ ὑγιῆ καὶ πιστὸν τὸν ἄνθρωπον, ἔπειτα ὀλίγον ὕστερον εὐρεῖν τοῦτον πονηρὸν τε καὶ ἄπιστον καὶ 5 αὐθις ἕτερον· καὶ ὅταν τοῦτο πολλάκις πάθῃ τις, καὶ ὑπὸ τούτων μάλιστα οὓς ἂν ἠγήσαιτο οἰκειοτάτους τε **Ε** καὶ ἑταιροτάτους, τελευτῶν δὴ θαμὰ προσκρούων μισεῖ τε πάντας καὶ ἠγεῖται οὐδενὸς οὐδὲν ὑγιῆς εἶναι τὸ παράπαν. ἢ οὐκ ἦσθησαι σὺ τοῦτο γιγνόμενον; Πάνυ 10 γε, ἦν δ' ἐγώ. Οὐκοῦν, ἦ δ' ὅς, αἰσχρὸν, καὶ δῆλον ὅτι ἄνευ τέχνης τῆς περὶ τὰνθρώπεια ὁ τοιοῦτος χρῆσθαι ἐπιχειρεῖ τοῖς ἀνθρώποις; εἰ γάρ που μετὰ τέχνης ἐχρήτο, ὥσπερ ἔχει, οὕτως ἂν ἠγήσατο, τοὺς 90 μὲν χρηστοὺς καὶ πονηροὺς σφόδρα ὀλίγους εἶναι 15 ἑκατέρους, τοὺς δὲ μεταξὺ πλείστους. Πῶς λέγεις; ἔφην ἐγώ. "Ὡσπερ, ἦ δ' ὅς, περὶ τῶν σφόδρα σμικρῶν καὶ μεγάλων· οἶει τι σπανιώτερον εἶναι ἢ σφόδρα μέγαν ἢ σφόδρα σμικρὸν ἐξευρεῖν ἄνθρωπον ἢ κίνα ἢ ἄλλο ὀτιοῦν; ἢ αὖ ταχύν ἢ βραδύν, ἢ αἰσχρὸν ἢ καλόν, ἢ 20 λευκὸν ἢ μέλανα; ἢ οὐκ ἦσθησαι ὅτι πάντων τῶν τοιοούτων τὰ μὲν ἄκρα τῶν ἐσχάτων σπάνια καὶ ὀλίγα, τὰ δὲ μεταξὺ ἄφθονα καὶ πολλά; Πάνυ γε, ἦν δ' ἐγώ. **Β** Οὐκοῦν οἶει, ἔφη, εἰ πονηρίας ἀγῶν προτεθείη, πάνυ 25 ἂν ὀλίγους καὶ ἐνταῦθα τοὺς πρώτους φανῆναι; Εἰκός γε, ἦν δ' ἐγώ. Εἰκὸς γάρ, ἔφη· ἀλλὰ ταύτη μὲν οὐχ ὅμοιοι οἱ λόγοι τοῖς ἀνθρώποις, ἀλλὰ σοῦ νῦν δὴ προάγοντος ἐγὼ ἐφεσπόμεν, ἀλλ' ἐκεῖνη ἦ, ἐπειδάν τις πιστεύσῃ λόγῳ τινὶ ἀληθεῖ εἶναι ἄνευ τῆς περὶ τοὺς

ter τὸν Ἡρακλέα dixissent.' 10 οὕτω Bekk. Stallb. σὺ Bodl. **Ε** pr. II. 17 ἔφην ἐγώ Bodl. **Ε**ΠΤ (Herm) ἦν δ' ἐγώ Bekk. Stallb. 20 ἢ αἰσχρὸν ἢ καλόν Bodl. ἢ καλόν ἢ αἰσχρὸν Bekk. 28 ἀνθρώποις εἰσίν Bekk. Stallb. εἰσίν om. Bodl. and other mss. (Herm.)

- λόγους τέχνης, κάπειτα ὀλίγον ὕστερον αὐτῷ δόξη
 ψευδῆς εἶναι, ἐνίοτε μὲν ὦν, ἐνίοτε δ' οὐκ ὦν, καὶ αὐθις
 ἕτερος καὶ ἕτερος· καὶ μάλιστα δὴ οἱ περὶ τοὺς ἀντιλογι-
 κούς λόγους διατρίψαντες οἶσθ' ὅτι τελευτῶντες οἴονται C
 5 σοφώτατοι γεγονέναι τε καὶ κατανενοηκέναι μόνοι ὅτι
 οὔτε τῶν πραγμάτων οὐδενὸς οὐδὲν ὑγιᾶς οὐδὲ βέβαιον
 οὔτε τῶν λόγων, ἀλλὰ πάντα τὰ ὄντα ἀτεχνῶς ὥσπερ
 ἐν Εὐρίπῳ ἄνω καὶ κάτω στρέφεται καὶ χρόνον οὐδένα
 ἐν οὐδενὶ μένει. Πάνυ μὲν οὖν, ἔφην ἐγώ, ἀληθῆ λέγεις.
 10 Οὐκοῦν, ὦ Φαίδων, ἔφη, οἰκτρὸν ἂν εἴη τὸ πάθος, εἰ
 ὄντος δὴ τινος ἀληθοῦς καὶ βεβαίου λόγου καὶ δυνατοῦ
 κατανοῆσαι, ἔπειτα διὰ τὸ παραγίγνεσθαι τοιούτοις D
 τισὶ λόγοις, τοῖς αὐτοῖς τοτὲ μὲν δοκοῦσιν ἀληθέσιν
 εἶναι, τοτὲ δὲ μή, μὴ ἑαυτὸν τις αἰτιῶτο μηδὲ τὴν
 15 ἑαυτοῦ ἀτεχνίαν, ἀλλὰ τελευτῶν διὰ τὸ ἀλγεῖν ἄσμενος
 ἐπὶ τοὺς λόγους ἀφ' ἑαυτοῦ τὴν αἰτίαν ἀπώσαιτο καὶ
 ἤδη τὸν λοιπὸν βίον μισῶν τε καὶ λοιδορῶν [τοὺς
 λόγους] διατελοῖ, τῶν δὲ ὄντων τῆς ἀληθείας τε καὶ ἐπι-
 στήμης στερηθεῖη. Νῆ τὸν Δία, ἦν δ' ἐγώ, οἰκτρὸν δῆτα.
 20 XL. Πρῶτον μὲν τοίνυν, ἔφη, τοῦτο εὐλαβη-
 θῶμεν, καὶ μὴ παριῶμεν εἰς τὴν ψυχὴν, ὡς τῶν λόγων E
 κινδυνεύει οὐδὲν ὑγιᾶς εἶναι, ἀλλὰ πολὺ μᾶλλον ὅτι
 ἡμεῖς οὐπω ὑγιῶς ἔχομεν, ἀλλ' ἀνδριστέον καὶ προθυ-
 μητέον ὑγιῶς ἔχειν, σοὶ μὲν οὖν καὶ τοῖς ἄλλοις καὶ
 25 τοῦ ἔπειτα βίου παντὸς ἕνεκα, ἐμοὶ δὲ αὐτοῦ ἕνεκα τοῦ
 θανάτου· ὡς κινδυνεύω ἔγωγε ἐν τῷ παρόντι περὶ 91
 αὐτοῦ τούτου οὐ φιλοσόφως ἔχειν, ἀλλ' ὥσπερ οἱ
 πάνυ ἀπαίδευτοι φιλονείκως. καὶ γὰρ ἐκεῖνοι ὅταν
 περὶ τοῦ ἀμφισβητῶσιν, ὅπῃ μὲν ἔχει περὶ ὧν ἂν ὁ
 30 λόγος ἦ οὐ φροντίζουσιν, ὅπως δὲ ἂ αὐτοὶ ἔθεντο

5 γεγονέναι καὶ Bekk. against the Bodl.
 bracketed by Herm., om. pr. Bodl. II.
 Bekk. with inferior mss. against the Bodl.

17 [τοὺς λόγους]
 29 ἀμφισβητήσωσιν

ταῦτα δόξει τοῖς παροῦσι, τοῦτο προθυμοῦνται. καὶ ἐγὼ μοι δοκῶ ἐν τῷ παρόντι τοσοῦτον μόνον ἐκείνων διοίσειν· οὐ γὰρ ὅπως τοῖς παροῦσιν ἂ ἐγὼ λέγω δόξει ἀληθῆ εἶναι προθυμηθήσομαι, εἰ μὴ εἴη πάρεργον, **B** ἀλλ' ὅπως αὐτῷ ἐμοὶ ὅ,τι μάλιστα δόξει οὕτως ἔχειν. **5** λογιζομαι γάρ, ὦ φίλε ἑταῖρε, θέασαι ὡς πλεονεκτικῶς· εἰ μὲν τυγχάνει ἀληθῆ ὄντα ἂ ἐγὼ λέγω, καλῶς δὴ ἔχει τὸ πεισθῆναι· εἰ δὲ μηδέν ἐστι τελευτήσαντι, ἀλλ' οὖν τοῦτόν γε τὸν χρόνον αὐτὸν τὸν πρὸ τοῦ θανάτου ἦττον τοῖς παροῦσιν ἀηδῆς ἔσομαι, ὀδυρό- **10** μενος. ἢ δὲ ἄγνοιά μοι αὕτη οὐ ξυνδιατελεῖ, κακὸν γὰρ ἂν ἦν, ἀλλ' ὀλίγον ὕστερον ἀπολείται. παρεσκευασμένος δὴ, ἔφη, ὦ Σιμμία τε καὶ Κέβης, οὕτως ἔρχομαι ἐπὶ τὸν λόγον· ὑμεῖς μέντοι, ἂν ἐμοὶ πείθησθε, **C** σμικρὸν φροντίσαντες Σωκράτους, τῆς δὲ ἀληθείας **15** πολὺ μᾶλλον, εἰ μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε, εἰ δὲ μή, παντὶ λόγῳ ἀντιτείνετε, εὐλαβούμενοι ὅπως μὴ ἐγὼ ὑπὸ προθυμίας ἅμα ἑαυτὸν τε καὶ ὑμᾶς ἐξαπατήσας ὥσπερ μέλιττα τὸ κέντρον ἐγκαταλιπὼν οἰχήσομαι. **20**

XLI. Ἄλλ' ἰτέον, ἔφη. πρῶτόν με ὑπομνήσατε ἂ ἐλέγετε, εἰ μὴ φαίνωμαι μεμνημένος. Σιμμίας μὲν γάρ, ὡς ἐγῶμαι, ἀπιστεῖ τε καὶ φοβεῖται μὴ ἢ ψυχὴ ὅμως καὶ θειότερον καὶ κάλλιον ὄν τοῦ σώματος **D** προαπολλύηται ἐν ἀρμονίας εἶδει οὔσα· Κέβης δέ μοι **25** ἔδοξε τοῦτο μὲν ἐμοὶ ξυγχωρεῖν, πολυχρονιώτερόν γε εἶναι ψυχὴν σώματος, ἀλλὰ τότε ἄδηλον παντί, μὴ πολλὰ δὴ σώματα καὶ πολλάκις κατατρίψασα ἢ

4 προθυμηθήσομαι Bekk. against the Bodl. and other good mss.

6 καὶ θέασαι Bekk. καὶ om. Bodl. pr. m. and many other mss.

7 ἂ ἐγὼ λέγω Bodl. (?) ἐγὼ om. Bekk. Stallb. with most mss.

13 παρεσκευασμένος μὲν Bekk. μὲν om. Bodl. m. pr. and four other mss.

18 ἑαυτόν all mss. : ἑμαντόν Bekk.

21 με Bodl. μὲν με four mss. followed by Bekk.

ψυχὴ τὸ τελευταῖον σῶμα καταλιπούσα νῦν αὐτὴ
 ἀπολλύηται, καὶ ἡ αὐτὸ τοῦτο θάνατος, ψυχῆς ὄλεθρος,
 ἐπεὶ σῶμά γ' αἰεὶ ἀπολλύμενον οὐδὲν παύεται. ἄρα
 ἀλλ' ἢ ταῦτ' ἐστίν, ὧ Σιμμία τε καὶ Κέβης, ἀ δεῖ
 5 ἡμᾶς ἐπισκοπεῖσθαι; Ξυνομολογείτην δὴ ταῦτ' εἶναι Ε
 ἄμφω. Πότερον οὖν, ἔφη, πάντας τοὺς ἔμπροσθεν
 λόγους οὐκ ἀποδέχεσθε, ἢ τοὺς μὲν, τοὺς δ' οὐ; Τοὺς
 μὲν, ἐφάτην, τοὺς δ' οὐ. Τί οὖν, ἢ δ' ὅς, περὶ ἐκείνου
 τοῦ λόγου λέγετε, ἐν ᾧ ἔφαμεν τὴν μάθησιν ἀνάμνησιν
 10 εἶναι, καὶ τούτου οὕτως ἔχοντος ἀναγκαίως ἔχειν
 ἄλλοθί που πρότερον ἡμῶν εἶναι τὴν ψυχὴν, πρὶν ἐν 92
 τῷ σώματι ἐνδεθῆναι; Ἐγὼ μὲν, ἔφη ὁ Κέβης, καὶ
 τότε θαυμαστῶς ὡς ἐπίεσθην ὑπ' αὐτοῦ καὶ νῦν
 ἐμμένω ὡς οὐδεὶν λόγῳ. Καὶ μὴν, ἔφη ὁ Σιμμίας,
 15 καὶ αὐτὸς οὕτως ἔχω, καὶ πάνυ ἂν θαυμάζοιμι, εἴ μοι
 περὶ γε τούτου ἄλλο ποτὲ δόξειεν. καὶ ὁ Σωκράτης,
 Ἄλλ' ἀνάγκη σοι, ἔφη, ὧ ξένη Θηβαῖε, ἄλλα δόξαι,
 εἴανπερ μείνη ἡδε ἢ οἴησις, τὸ ἀρμονίαν μὲν εἶναι
 ζύνθετον πρᾶγμα, ψυχὴν δὲ ἀρμονίαν τιὰ ἐκ τῶν
 20 κατὰ τὸ σῶμα ἐντεταμένων ξυγκεῖσθαι. οὐ γάρ που
 ἀποδέξει γε σαυτοῦ λέγοντος, ὡς πρότερον ἦν ἀρμονία Β
 ξυγκειμένη, πρὶν ἐκεῖνα εἶναι ἐξ ὧν ἔδει αὐτὴν ξυντε-
 θῆναι ἢ ἀποδέξει; Οὐδαμῶς, ἔφη, ὧ Σώκρατες. Αἰ-
 σθάνει οὖν, ἢ δ' ὅς, ὅτι ταῦτά σοι ξυμβαίνει λέγειν,
 25 ὅταν φῆς μὲν εἶναι τὴν ψυχὴν πρὶν καὶ εἰς ἀνθρώπου
 εἰδός τε καὶ σῶμα ἀφικέσθαι, εἶναι δ' αὐτὴν ξυγκει-
 μένην ἐκ τῶν οὐδέπω ὄντων; οὐ γὰρ δὴ ἀρμονία γέ
 σοι τοιοῦτόν ἐστιν ᾧ ἀπεικάζεις, ἀλλὰ πρότερον καὶ
 ἡ λύρα καὶ αἱ χορδαὶ καὶ οἱ φθόγγοι ἔτι ἀνάρμοστοι

6 ἔμπροσθε Bekk. 16 ἄλλο Bodl. ἄλλα Bekk. with two
 mss. After ποτὲ Bekk. and Stallb. add also ἔτι, but this is om.
 in the Bodl. and other good mss.

ὄντες γίνονται, τελευταῖον δὲ πάντων ξυνίσταται ἡ ἄρμονία καὶ πρῶτον ἀπόλλυται. οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς ξυνάσεται; Οὐδαμῶς, ἔφη ὁ Σιμμίας. Καὶ μὴν, ἢ δ' ὅς, πρέπει γε εἶπερ τῷ ἄλλῳ λόγῳ ξυνωδῶ εἶναι καὶ τῷ περὶ ἄρμονίας. Πρέπει γάρ, ἔφη 5 ὁ Σιμμίας. Οὗτος τοίνυν, ἔφη, σοὶ οὐ ξυνωδός, ἀλλ' ὄρα· πότερον αἰρεῖ τῶν λόγων, τὴν μάθησιν ἀνάμνησιν εἶναι ἢ ψυχὴν ἄρμονίαν; Πολὺ μᾶλλον, ἔφη, ἐκείνον, ὃ Σώκρατες. ὅδε μὲν γάρ μοι γέγονεν ἄνευ ἀπο-

D δειξεως μετὰ εἰκότος τινὸς καὶ εὐπρεπείας, ὅθεν καὶ 10 τοῖς πολλοῖς δοκεῖ ἀνθρώποις· ἐγὼ δὲ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιουμένοις λόγοις ξύνοιδα οὖσιν ἀλαζόσι, καὶ ἂν τις αὐτοὺς μὴ φυλάττηται, εὖ μάλα ἐξαπατῶσι, καὶ ἐν γεωμετρίᾳ καὶ ἐν τοῖς ἄλλοις ἕπασιν. ὁ δὲ περὶ τῆς ἀναμνήσεως καὶ μαθήσεως 15

λόγος δὲ ὑποθέσεως ἀξίας ἀποδέξασθαι εἴρηται. ἐρρήθη γάρ που οὕτως ἡμῶν εἶναι ἢ ψυχὴ καὶ πρὶν εἰς σῶμα ἀφικέσθαι, ὡσπερ αὐτῆς ἔστιν ἢ οὐσία ἔχουσα τὴν ἐπωνυμίαν τὴν τοῦ ὀ ἔστιν. ἐγὼ δὲ ταύτην, ὡς 20 E ἐμαντὸν πείθω, ἰκανῶς τε καὶ ὀρθῶς ἀποδέδεγμαί. ἀνάγκη οὖν μοι, ὡς ἔοικε, διὰ ταῦτα μήτε ἐμαντοῦ μήτε ἄλλου ἀποδέχεσθαι λέγοντος ὡς ψυχὴ ἔστιν ἄρμονία.

XLII. Τί δέ, ἢ δ' ὅς, ὃ Σιμμία, τῆδε; δοκεῖ σοι ἄρμονία ἢ ἄλλη τινὲ συνθέσει προσήκειν ἄλλως πως 25 ἔχειν ἢ ὡς ἂν ἐκεῖνα ἔχη ἐξ ὧν ἂν ξυγκέηται; Οὐδαμῶς. Οὐδὲ μὴν ποιεῖν τι, ὡς ἐγὼμαι, οὐδέ τι πάσχειν ἄλλο παρ' ἂν ἐκεῖνα ἢ ποιῆ ἢ πάσχη; Ξυνέφη. Οὐκ ἄρα ἠγείσθαι γε προσήκει ἄρμονίαν τούτων ἐξ ὧν ἂν ξυντεθῆ, ἀλλ' ἔπεσθαι. Ξυνεδόκει. Πολλοῦ 30

24. Τι δαί Bekk.: δέ Bodl. with nearly all mss. So again p. 56, 3.

ἄρα δεῖ ἐναντία γε ἄρμονία κινηθῆναι ἢ φθέγγασθαι
 ἢ τι ἄλλο ἐναντιωθῆναι τοῖς αὐτῆς μέρεσιν. Πολλοῦ
 μέντοι, ἔφη. Τί δέ; οὐχ οὕτως ἄρμονία πέφυκεν εἶναι
 ἐκάστη ἄρμονία, ὡς ἂν ἀρμοσθῆ; Οὐ μανθάνω, ἔφη.
 5 Ἡ οὐχί, ἢ δ' ὅς, ἂν μὲν μᾶλλον ἀρμοσθῆ καὶ ἐπὶ B
 πλέον, εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλον τε
 ἂν ἄρμονία εἴη καὶ πλείων, εἰ δ' ἥττον τε καὶ ἐπ'
 ἔλαττον, ἥττον τε καὶ ἐλάττων; Πάνυ γε. Ἡ οὖν
 ἔστι τοῦτο περὶ ψυχὴν, ὥστε καὶ κατὰ τὸ σμικρότα-
 10 του [μᾶλλον] ἐτέραν ἐτέρας ψυχὴν ψυχῆς ἐπὶ πλέον
 καὶ μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἥττον αὐτὸ τοῦτο εἶναι,
 ψυχὴν; Οὐδ' ὀπωστιοῦν, ἔφη. Φέρε δὴ, ἔφη, πρὸς
 Διός· λέγεται ψυχὴ ἢ μὲν νοῦν τε ἔχειν καὶ ἀρετὴν
 καὶ εἶναι ἀγαθὴ, ἢ δὲ ἄνοιάν τε καὶ μοχθηρίαν καὶ
 15 εἶναι κακὴ; καὶ ταῦτα ἀληθῶς λέγεται; Ἀληθῶς μὲν C
 τοι. Τῶν οὖν θεμένων ψυχὴν ἄρμονίαν εἶναι τί τις
 φήσει ταῦτα ὄντα εἶναι ἐν ταῖς ψυχαῖς, τὴν τε ἀρετὴν
 καὶ τὴν κακίαν; πότερον ἄρμονίαν αὖ τινα ἄλλην καὶ
 ἀναρμοστίαν; καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθὴν, καὶ
 20 ἔχειν ἐν αὐτῇ ἄρμονίᾳ οὔση ἄλλην ἄρμονίαν, τὴν δὲ
 ἀναρμοστον αὐτὴν τε εἶναι καὶ οὐκ ἔχειν ἐν αὐτῇ
 ἄλλην; Οὐκ ἔχω ἔγωγε, ἔφη ὁ Σιμμίας, εἰπέιν δῆλον
 δὲ ὅτι τοιαῦτ' ἄτ' ἂν λέγοι ὁ ἐκεῖνο ὑποθέμενος.
 Ἄλλὰ προωμολόγηται, ἔφη, μηδὲν μᾶλλον μηδ' ἥττον D
 25 ἐτέραν ἐτέρας ψυχὴν ψυχῆς εἶναι· τοῦτο δ' ἔστι το
 ὀμολόγημα, μηδὲν μᾶλλον μηδ' ἐπὶ πλέον μηδὲ ἥττον
 μηδ' ἐπ' ἔλαττον ἐτέραν ἐτέρας ἄρμονίαν ἄρμονίας
 εἶναι· ἢ γάρ; Πάνυ γε. Τὴν δέ γε μηδὲν μᾶλλον

5 ἂν Bodl. ἐάν Bekk. with the other mss. 10 μᾶλ-
 λον bracketed by Heusde, Heind., Bekk. and Stallb. ψυχὴν ψυχῆς
 Heusde, ψυχὴν om. mss. 16 τιθεμένων Bekk. Stallb. with most
 mss. θεμένων Bodl. pr. m. Herm. 18 αὐ τιν' Bekk. τινα
 Bodl.

μηδὲ ἦττον ἀρμονίαν οὔσαν μήτε μᾶλλον μήτε ἦττον
 ἡρμόσθαι ἔστιν οὕτως; Ἔστιν. Ἡ δὲ μήτε μᾶλλον
 μήθ' ἦττον ἡρμωσμένη ἔστιν ὅ,τι πλέον ἢ ἔλαττον
 ἀρμονίας μετέχει, ἢ τὸ ἴσον; Τὸ ἴσον. Οὐκοῦν ψυχὴ
 Ε Ἐπειδὴ οὐδὲν μᾶλλον οὐδὲ ἦττον ἄλλη ἄλλης αὐτὸ 5
 τοῦτο ψυχὴ ἔστιν, οὐδὲ δὴ μᾶλλον οὐδὲ ἦττον ἡρμο-
 σται; Οὕτως. Τοῦτο δέ γε πεπονθυῖα οὐδὲν πλέον
 ἀναρμοστίας οὐδὲ ἀρμονίας μετέχει ἄν; Οὐ γὰρ οὔν.
 Τοῦτο δ' αὖ πεπονθυῖα ἄρ' ἄν τι πλέον κακίας ἢ
 ἀρετῆς μετέχει ἑτέρα ἑτέρας, εἴπερ ἢ μὲν κακία ἀναρ- 10
 μοστία, ἢ δὲ ἀρετὴ ἀρμονία εἴη; Οὐδὲν πλέον. Μᾶλ-
 94 λον δέ γέ που, ὦ Σιμμία, κατὰ τὸν ὀρθὸν λόγον κακίας
 οὐδεμία ψυχὴ μεθέξει, εἴπερ ἀρμονία ἔστιν ἀρμονία
 γὰρ δήπου παντελῶς αὐτὸ τοῦτο οὔσα, ἀρμονία, ἀναρ-
 μοστίας οὔποτ' ἄν μετάσχοι. Οὐ μέντοι. Οὐδέ γε 15
 δήπου ψυχὴ, οὔσα παντελῶς ψυχὴ, κακίας. Πῶς γὰρ
 ἔκ γε τῶν προειρημένων; Ἐκ τούτου ἄρα τοῦ λόγου
 ἡμῖν πᾶσαι ψυχαὶ πάντων ζώων ὁμοίως ἀγαθαὶ ἔσου-
 νται, εἴπερ ὁμοίως ψυχαὶ πεφύκασιν αὐτὸ τοῦτο, ψυχαί,
 εἶναι. Ἐμοιγε δοκεῖ, ἔφη, ὦ Σάκρατες. Ἡ καὶ καλῶς 20
 Β δοκεῖ, ἢ δ' ὅς, οὕτω λέγεσθαι, καὶ πάσχειν ἄν ταῦτα
 ὁ λόγος, εἰ ὀρθὴ ἢ ὑπόθεσις ἦν, τὸ ψυχὴν ἀρμονίαν
 εἶναι; Οὐδ' ὀπωστιοῦν, ἔφη.

XLIII. Τί δέ; ἢ δ' ὅς τῶν ἐν ἀνθρώπῳ πάντων
 ἔσθ' ὅ,τι ἄλλο λέγεις ἄρχειν ἢ ψυχὴν, ἄλλως τε καὶ 25
 φρόνιμον; Οὐκ ἔγωγε. Πότερον ξυγχωροῦσαν τοῖς
 κατὰ τὸ σῶμα πάθεσιν ἢ καὶ ἐναντιομένην; λέγω δὲ
 τὸ τοιόνδε, οἶον καύματος ἐνόητος καὶ δίψους ἐπὶ τού-
 ναυτίου ἔλκειν, τὸ μὴ πίνειν, καὶ πείνης ἐνούσης ἐπὶ
 C τὸ μὴ ἐσθίειν, καὶ ἄλλα μυρία που ὁρῶμεν ἐναντιου- 30

1 μήτε...μήτε Stallb. μηδὲ...μηδὲ Bekk. with the mss. 6 οὐδὲν
 δὴ μ. Bekk. ej. 20 εἶναι; Bekk. 24 τί δαί Bekk. against the
 Bodl. and most mss. 30 που μυρία Bekk. with only one ms.

μένην τὴν ψυχὴν τοῖς κατὰ τὸ σῶμα· ἢ οὐ; Πάνυ
 μὲν οὖν. Οὐκοῦν αὖ ὠμολογήσαμεν ἐν τοῖς πρόσθεν
 μήποτ' ἂν αὐτὴν, ἀρμονίαν γε οὔσαν, ἐναντία ἄδειν
 οἷς ἐπιτείνοιτο καὶ χαλῶτο καὶ πάλλοιο καὶ ἄλλο
 5 ὅτιοῦν πάθος πάσχοι ἐκείνα ἐξ ὧν τυγχάνει οὔσα, ἀλλ'
 ἔπεσθαι ἐκείνοις καὶ οὔποτ' ἂν ἠγεμονεύειν; Ὁμολο-
 γήσαμεν, ἔφη· πῶς γὰρ οὐ; Τί οὖν; νῦν οὐ πᾶν τοῦ-
 ναυτίου ἡμῖν φαίνεται ἐργαζομένη, ἠγεμονεύουσα τε
 ἐκείνων πάντων ἐξ ὧν φησί τις αὐτὴν εἶναι, καὶ D
 10 ἐναντιουμένη ὀλίγου πάντα διὰ παντὸς τοῦ βίου καὶ
 δεσπόζουσα παντας τρόπους, τὰ μὲν χαλεπώτερον
 κολάζουσα καὶ μετ' ἀλγηδόνων, τὰ τε κατὰ τὴν γυμ-
 ναστικὴν καὶ τὴν ἰατρικὴν, τὰ δὲ πραότερον, καὶ τὰ
 μὲν ἀπειλοῦσα, τὰ δὲ νουθετοῦσα ταῖς ἐπιθυμίαις καὶ
 15 ὀργαῖς καὶ φόβοις, ὡς ἄλλη οὔσα ἄλλῳ πράγματι
 διαλεγομένη; οἷόν που καὶ Ὀμηρος ἐν Ὀδυσσεΐᾳ
 πεποίηκεν, οὗ λέγει τὸν Ὀδυσσεῆα

στῆθος δὲ πλήξας κραδίην ἠνίπαπε μύθῳ·

τέτλαθι δὴ, κραδίη· καὶ κύντερον ἄλλο ποτ' ἔτλης. E

20 ἄρ' οἶε αὐτὸν ταῦτα ποιῆσαι διανοούμενον ὡς ἀρμονίας
 αὐτῆς οὔσης καὶ οἷας ἄγεσθαι ὑπὸ τῶν τοῦ σώματος
 παθῶν, ἀλλ' οὐχ οἷας ἄγειν τε ταῦτα καὶ δεσπόζειν,
 καὶ οὔσης αὐτῆς πολὺ θειοτέρου τινὸς πράγματος ἢ
 καθ' ἀρμονίαν; Νῆ Δία, ὦ Σώκρατες, ἔμοιγε δοκεῖ.
 25 Οὐκ ἄρα, ὦ ἄριστε, ἡμῖν οὐδαμῆ καλῶς ἔχει ψυχὴν
 ἀρμονίαν τινὰ φάναι εἶναι· οὔτε γὰρ ἂν, ὡς ἔοικεν,
 Ὀμήρῳ θεῖῳ ποιητῇ ὁμολογοῖμεν οὔτε αὐτοὶ ἡμῖν 95
 αὐτοῖς. Ἐχει οὕτως, ἔφη.

XLIV. Εἶεν δὴ, ἢ δ' ὅς ὁ Σωκράτης, τὰ μὲν

5 τυγχάνοι Bekk. with only one ms. 9 φήσει Bekk. with only one ms. 28 Ἐχειν οὕτως ἔφη Bekk. with most mss. (the Bodl. included); but ἔχει is given by Stobaeus and some mss. and justly

Ἄρμονίας ἡμῖν τῆς Θηβαϊκῆς ἰλεά πως, ὡς ἔοικε, μετρίως γέγονε· τί δὲ διὰ τὰ Κάδμου, ἔφη, ὦ Κέβης, πῶς ἰλασόμεθα καὶ τίνι λόγῳ; Σύ μοι δοκεῖς, ἔφη ὁ Κέβης, ἐξευρήσειν· τουτουὶ γοῦν τὸν λόγον τὸν πρὸς τὴν ἄρμονίαν θαυμαστῶς μοι εἶπες ὡς παρὰ δόξαν. Σιμ- 5
 μίου γὰρ λέγοντος, ὅτε ἠπόρει, πάνυ ἐθαύμαζον, εἶ τι
 B ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ· πάνυ οὖν μοι ἀτόπως ἔδοξεν εὐθύς τὴν πρώτην ἔφοδον οὐ δέξασθαι τοῦ σου λόγου. ταῦτά δὲ οὐκ ἂν θαυμάσαιμι καὶ τὸν τοῦ Κάδμου λόγον εἰ πάθοι. Ὡ γαθέ, ἔφη ὁ Σωκρά- 10
 τῆς, μὴ μέγα λέγε, μὴ τις ἡμῶν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα ῥηθήσεσθαι. ἀλλὰ διὰ ταῦτα μὲν τῷ θεῷ μελήσει, ἡμεῖς δὲ Ὀμηρικῶς ἐγγύς ἴοντες πειρώμεθα εἰ ἄρα τι λέγεις. ἔστι δὲ διὰ τὸ κεφάλαιον ὧν ζητεῖς· ἀξιόις ἐπιδειχθῆναι ἡμῶν τὴν ψυχὴν ἀνώ- 15
 C ληθρόν τε καὶ ἀθάνατον οὔσαν, εἰ φιλόσοφος ἀνὴρ μέλλων ἀποθανεῖσθαι, θαρρῶν τε καὶ ἠγούμενος ἀποθανὼν ἐκεῖ εὖ πράξειν διαφερόντως ἢ εἰ ἐν ἄλλῳ βίῳ βιοῦς ἐτελεύτα, μὴ ἀνόητόν τε καὶ ἠλίθιον θάρρος θαρρήσει. τὸ δὲ ἀποφαίνειν ὅτι ἰσχυρόν τί ἐστιν 20
 ἢ ψυχὴ καὶ θεοειδὲς καὶ ἦν ἔτι πρότερον, πρὶν ἡμᾶς ἀνθρώπους γενέσθαι, οὐδὲν κωλύει φῆς πάντα ταῦτα μηνύειν ἀθανασίαν μὲν μὴ, ~~ὅτι δὲ πολυχρόνιον τέ ἐστι~~ ψυχὴ καὶ ἦν πρὸ πρότερον ἀμήχανον ὅσον χρόνον
 D καὶ ἦδει τε καὶ ἔπραττε πόλλ' ἄττα· ἀλλὰ γὰρ οὐδὲν 25
 τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸ τὸ εἰς ἀνθρώπου σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ ὀλέθρου, ὥσπερ νόσος· καὶ ταλαιπωρουμένη τε διὰ τοῦτον τὸν βίον ζῶη καὶ

preferred by Stallb. and Herm. 11 ἡμῶν Bodl. and most mss. ἡμῖν Bekk.

12 ῥηθήσεσθαι is my conj. ἔσεσθαι nearly all mss. (Bodl. included), only the Bodl. and two other mss. have λέγεσθαι in the margin. The letters ῥηθ having disappeared, the reading of the mss. arose. λέγεσθαι Bekk. Stallb. Herm. saw that λέγεσθαι was only a gloss.

τελευτῶσά γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο. διαφέρειν δὲ δὴ φῆς οὐδὲν εἴτε ἅπαξ εἰς σῶμα ἔρχεται εἴτε πολλάκις, πρὸς γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι· προσήκειν γὰρ φοβεῖσθαι, εἰ μὴ ἀνόητος εἴη, τῷ μὴ
 5 εἰδοῖτι μὴδ' ἔχοντι λόγον διδόναι ὡς ἀθάνατόν ἐστι. τοιαῦτ' ἄττα ἐστίν, οἶμαι, ὧ Κέβης, ἀ λέγεις· καὶ Ε
 ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μὴ τι διαφύγη ἡμᾶς, εἴ τί τι βούλει προσθῆς ἢ ἀφέλης. καὶ ὁ Κέβης, Ἄλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι, ἔφη, οὔτ' ἀφελεῖν
 10 οὔτε προσθεῖναι δέομαι· ἐστὶ δὲ ταῦτα ἀ λέγω.

XLV. Ὁ οὖν Σωκράτης συχνὸν χρόνον ἐπισχὼν καὶ πρὸς ἑαυτὸν τι σκεψάμενος, Οὐ φαῦλον πρᾶγμα, ἔφη, ὧ Κέβης, ζητεῖς· ὅλως γὰρ δεῖ περὶ γενέσεως καὶ φθορᾶς τὴν αἰτίαν διαπραγματεύεσθαι. ἔγω οὖν
 15 σοι δίδειμι περὶ αὐτῶν, ἐὰν βούλη, τά γ' ἐμὰ πάθη· ἔπειτα ἂν τί σοι χρήσιμον φαίνεται ὧν ἂν λέγω, πρὸς τὴν πειθῶν περὶ ὧν λέγεις χρήσει. Ἄλλὰ μὴν, ἔφη ὁ Κέβης, βούλομαί γε. Ἄκουε τοίνυν ὡς ἐροῦντος. ἔγω γάρ, ἔφη, ὧ Κέβης, νέος ὧν θαυμαστῶς ὡς ἐπε-
 20 θύμησα ταύτης τῆς σοφίας, ἣν δὴ καλοῦσι περὶ φύσεως ἱστορίαν. ὑπερήφανος γὰρ μοι ἐδόκει εἶναι, εἰδέναι τὰς αἰτίας ἑκάστου, διὰ τί γίγνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἐστὶ· καὶ πολλάκις ἐμαν-
 τὸν ἄνω κάτω μετέβαλλον σκοπῶν πρῶτον τὰ τοιαῦτα, Β
 25 ἄρ' ἐπειδὴν τὸ θερμὸν καὶ τὸ ψυχρὸν σηπεδόνα τινὰ λάβη, ὡς τινες ἔλεγον, τότε δὴ τὰ ζῶα ξυντρέφεται· καὶ πότερον τὸ αἰμά ἐστὶν ὃ φρονοῦμεν, ἢ ὁ ἀῆρ ἢ τὸ πῦρ, ἢ τούτων μὲν οὐδέν, ὁ δὲ ἐγκέφαλός ἐστιν ὁ τὰς αἰσθήσεις παρέχων τοῦ ἀκούειν καὶ ὀρᾶν καὶ ὀσφραί-
 30 νεσθαι, ἐκ τούτων δὲ γίγνοιτο μνήμη καὶ δόξα, ἐκ δὲ

2 διαφέρει Bekk. against the Bodl. 4 προσήκει Bekk. with the mss., προσήκειν Hirschig.

μνήμης καὶ δόξης λαβούσης τὸ ἡρεμεῖν κατὰ ταῦτα
 γίγνεσθαι ἐπιστήμην· καὶ αὐτῶν τὰς φθορὰς
 C σκοποῶν, καὶ τὰ περὶ τὸν οὐρανὸν τε καὶ τὴν γῆν πάθη,
 τελευτῶν οὕτως ἐμαντῶ ἔδοξα πρὸς ταίτην τὴν σκέψιν
 ἀφυῆς εἶναι, ὡς οὐδὲν χρῆμα. τεκμήριον δέ σοι ἐρῶ 5
 ἰκανόν· ἐγὼ γὰρ ἂ καὶ πρότερον σαφῶς ἠπιστάμην,
 ὡς γε ἐμαντῶ καὶ τοῖς ἄλλοις ἐδόκουν, τότε ὑπὸ ταύ-
 της τῆς σκέψεως οὕτω σφόδρα ἐτυφλώθην, ὥστε
 ἀπέμαθον καὶ ταῦτα ἂ πρὸ τοῦ ᾧμην εἶδέναι, περὶ
 ἄλλων τε πολλῶν καὶ διὰ τί ἄνθρωπος αὐξάνεται. 10
 τοῦτο γὰρ ᾧμην πρὸ τοῦ παντὶ δῆλον εἶναι, ὅτι διὰ
 D τὸ ἐσθίειν καὶ πίνειν· ἐπειδὴν γὰρ ἐκ τῶν σιτίων
 ταῖς μὲν σαρξὶ σάρκες προσγένωνται, τοῖς δὲ ὀστοῖς
 ὀστώ, καὶ οὕτω κατὰ τὸν αὐτὸν λόγον καὶ τοῖς ἄλλοις
 τὰ αὐτῶν οἰκεία ἐκάστοις προσγένηται, τότε δὴ τὸν 15
 ὀλίγον ὄγκον ὄντα ὕστερον πολὺν γεγυῖναι, καὶ οὕτω
 γίγνεσθαι τὸν μικρὸν ἄνθρωπον μέγαν· οὕτω τότε
 ᾧμην· οὐ δοκῶ σοι μετρίως; Ἐμοιγε, ἔφη ὁ Κέβης.
 Σκέψαι δὴ καὶ τάδε ἔτι. ᾧμην γὰρ ἰκανῶς μοι δοκεῖν,
 ὅποτε τις φαίνοιτο ἄνθρωπος παραστὰς μέγας μικρῶ 20
 μείζων εἶναι αὐτῇ τῇ κεφαλῇ, καὶ ἵππος ἵππου· καὶ
 E ἔτι γε τούτων ἐναργέστερα, τὰ δέκα μοι ἐδόκει τῶν
 ὀκτῶ πλείονα εἶναι διὰ τὸ δύο αὐτοῖς προσεῖναι, καὶ
 τὸ δίπηχυ τοῦ πηχυαίου μείζον εἶναι διὰ τὸ ἡμίσει
 αὐτοῦ ὑπερέχειν. Νῦν δὲ δὴ, ἔφη ὁ Κέβης, τί σοι 25
 δοκεῖ περὶ αὐτῶν; Πόρρω που, ἔφη, νῆ Δί' ἐμὲ εἶναι
 τοῦ οἴεσθαι περὶ τούτων του τὴν αἰτίαν εἶδέναι, ὅς γε
 οὐκ ἀποδέχομαι ἐμαντοῦ οὐδὲ ὡς, ἐπειδὴν ἐνί τις
 προσθῆ ἔν, ἢ τὸ ἐν ᾧ προσετέθη δύο γέγονεν, ἢ τὸ προσ-

1 κατὰ ταῦτά Bekk. 19 ἔγωγε ἰκανῶς Bekk. Bodl. om. pr.
 Π. (Herm.): other mss. have ἐγώ. 20 μικρῶ: see the exeg. comm.
 23 προσθεῖναι Bodl. and other mss. προσεῖναι Bekk. Stallb. with
 Bodl. corr. and many mss.

τεθὲν καὶ ᾧ προσετέθη διὰ τὴν πρόσθεσιν τοῦ ἐτέρου 97
 τῷ ἐτέρῳ δύο ἐγένετο· θαυμάζω γὰρ εἶ, ὅτε μὲν ἐκάτερον
 αὐτῶν χωρὶς ἀλλήλων ἦν, ἐν ἅρ' ἐκάτερον ἦν καὶ οὐκ
 ἦσθην τότε δύο, ἐπεὶ δ' ἐπλησίασαν ἀλλήλοις, αὕτη
 5 ἄρα αἰτία αὐτοῖς ἐγένετο δύο γενέσθαι, ἢ ξύνοδος τοῦ
 πλησίου ἀλλήλων τεθῆναι. οὐδέ γε [ὡς], ἐάν τις
 ἐν διασχίση, δύναμαι ἔτι πείθεσθαι ὡς αὕτη αὐ αἰτία
 γέγονεν, ἢ σχίσις, τοῦ δύο γεγονέναι· ἐναντία γὰρ
 γίγνεται ἢ τότε αἰτία τοῦ δύο γίγνεσθαι· τότε μὲν γὰρ B
 10 ὅτι ξυνήγετο πλησίον ἀλλήλων καὶ προσετίθετο ἕτερον
 ἐτέρῳ, νῦν δ' ὅτι ἀπάγεται καὶ χωρίζεται ἕτερον ἀφ'
 ἐτέρου. οὐδέ γε δι' ὅ,τι ἐν γίγνεται ὡς ἐπίσταμαι ἔτι
 πείθω ἑμαυτόν, οὐδ' ἄλλο οὐδὲν ἐνὶ λόγῳ, δι' ὅ,τι γίγνε-
 ται ἢ ἀπόλλυται ἢ ἔστι, κατὰ τοῦτον τὸν τρόπον τῆς
 15 μεθόδου, ἀλλά τιν' ἄλλον τρόπον αὐτὸς εἰκῆ φύρω,
 τοῦτον δὲ οὐδαμῆ προσίεμαι. *Adm.*

XLVI. Ἄλλ' ἀκούσας μὲν ποτε ἐκ βιβλίου τινός,
 ὡς ἔφη, Ἀναξαγόρου ἀναγιγνώσκοντος, καὶ λέγοντος C
 ὡς ἄρα νοῦς ἐστὶν ὁ διακοσμῶν τε καὶ πάντων αἴτιος,
 20 ταύτη δὴ τῇ αἰτία ἦσθην τε καὶ ἔδοξέ μοι τρόπον τινὰ
 εὔ ἔχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον, καὶ ἠγησά-
 μην, εἰ τοῦθ' οὕτως ἔχει, τὸν γε νοῦν κοσμοῦντα
 πάντα κοσμεῖν καὶ ἕκαστον τιθέναι ταύτη ὅπη ἂν
 βέλτιστα ἔχη· εἰ οὖν τις βούλοιο τὴν αἰτίαν εὔρεῖν
 25 περὶ ἐκάστου, ὅπη γίγνεται ἢ ἀπόλλυται ἢ ἔστι, τοῦτο
 δεῖν περὶ αὐτοῦ εὔρεῖν, ὅπη βέλτιστον αὐτῷ ἐστὶν
 ἢ εἶναι ἢ ἄλλο ὅτιοῦν πάσχειν ἢ ποιεῖν· ἐκ δὲ δὴ τοῦ D
 λόγου τούτου οὐδὲν ἄλλο σκοπεῖν προσήκειν ἀνθρώπῳ
 καὶ περὶ αὐτοῦ ἐκείνου καὶ περὶ τῶν ἄλλων, ἀλλ' ἢ τὸ

5 αὐτοῖς αἰτία Bekk. against the Bodl. δύο Bodl. and most mss.
 δυοῖν Bekk. Stallb. 6 [ὡς] Bekk. 13 ἄλλα Herm. ἄλλο Bekk.
 without note. 23 κοσμεῖν bracketed by Herm.: exeg. comm.
 29 αὐτοῦ ἐκείνου Bodl. and other mss. αὐτοῦ Bekk. Stallb. in ac-
 cordance with most mss.

ἄριστον καὶ τὸ βέλτιστον. ἀναγκαῖον δὲ εἶναι τὸν αὐτὸν τοῦτον καὶ τὸ χεῖρον εἰδέναι· τὴν αὐτὴν γὰρ εἶναι ἐπιστήμην περὶ αὐτῶν. ταῦτα δὴ λογιζόμενος ἄσμενος εὐρηκέναι ᾧμην διδάσκαλον τῆς αἰτίας περὶ τῶν ὄντων κατὰ νοῦν ἑμαυτῷ, τὸν Ἀναξαγόραν, καὶ 5 μοι φράσειν πρῶτον μὲν πότερον ἡ γῆ πλατεία ἐστίν·

E ἡ στρογγύλη, ἐπειδὴ δὲ φράσειεν, ἐπεκδιηγῆσθαι τὴν αἰτίαν καὶ τὴν ἀνάγκην, λέγοντα τὸ ἄμεινον καὶ ὅτι αὐτὴν ἄμεινον ἦν τοιαύτην εἶναι· καὶ εἰ ἐν μέσῳ φαίη εἶναι αὐτήν, ἐπεκδιηγῆσθαι ὡς ἄμεινον ἦν 10 αὐτὴν ἐν μέσῳ εἶναι· καὶ εἴ μοι ταῦτα ἀποφαίνοιτο, παρεσκευάσμεν ὡς οὐκέτι ποθεσόμενος αἰτίας ἄλλο

98 εἶδος. καὶ δὴ καὶ περὶ ἡλίου οὕτω παρεσκευάσμεν, ὡσαύτως πευσόμενος, καὶ σελήνης καὶ τῶν ἄλλων ἄστρον, τάχους τε πέρι πρὸς ἀλλήλα καὶ τροπῶν 15 καὶ τῶν ἄλλων παθημάτων, πῆ ποτὲ ταῦτ' ἄμεινόν ἐστιν ἕκαστον καὶ ποιεῖν καὶ πάσχειν ἢ πάσχει. οὐ γὰρ ἂν ποτε αὐτὸν ᾧμην, φάσκοντά γε ὑπὸ νοῦ αὐτὰ κεκοσμηθῆναι, ἄλλην τινὰ αὐταῖς αἰτίαν ἐπενεγκεῖν ἢ ὅτι βέλτιστον αὐτὰ οὕτως ἔχειν ἐστίν 20

B ὡσπερ ἔχει· ἐκάστῳ οὖν αὐτὸν ἀποδιδόντα τὴν αἰτίαν καὶ κοινῇ πᾶσι τὸ ἕκαστῳ βέλτιστον ᾧμην καὶ τὸ κοινὸν πᾶσιν ἐπεκδιηγῆσθαι ἀγαθόν· καὶ οὐκ ἂν ἀπεδόμην πολλοῦ τὰς ἐλπίδας, ἀλλὰ πάνυ σπουδῆ λαβὰν τὰς βίβλους ὡς τάχιστα οἷός τ' ἢ ἀνεγίγνω- 25 σκον, ἕν' ὡς τάχιστα εἰδείην τὸ βέλτιστον καὶ τὸ χεῖρον.

XLVII. Ἀπὸ δὴ θαυμαστῆς ἐλπίδος, ὦ ἑταῖρε, ᾧχόμην φερόμενος, ἐπειδὴ προῖων καὶ ἀναγιγνώσκων

25 ἢ Bodl. pr. m. Bekk. Stallb. ἦν Herm. 28 ὦ ἑταῖρε, ἐλπίδος Bekk. The text gives the reading of the Bodl. and other mss.

ὁρῶ ἄνδρα τῷ μὲν νῶ οὐδὲν χρώμενον οὐδέ τινας αἰτίας
 ἐπαιτιώμενον εἰς τὸ διακοσμεῖν τὰ πράγματα, ἀέρας C
 δὲ καὶ αἰθέρας καὶ ὕδατα αἰτιώμενον καὶ ἄλλα πολλὰ
 καὶ ἄτοπα. καὶ μοι ἔδοξεν ὁμοίωτάτων πεπουθέναι
 5 ὡσπερ ἂν εἴ τις λέγων ὅτι Σωκράτης πάντα ἴσα
 πράττει νῶ πράττει, κ᾿πειτα ἐπιχειρήσας λέγειν τὰς
 αἰτίας ἐκάστων ὧν πράττω, λέγοι πρῶτον μὲν ὅτι διὰ
 ταῦτα νῦν ἐνθάδε κάθημαι, ὅτι ξύγκειται μου τὸ σῶμα
 ἐξ ὀστών καὶ νεύρων, καὶ τὰ μὲν ὀστᾶ ἔστι στερεὰ καὶ
 10 διαφυὰς ἔχει χωρὶς ἀπ' ἀλλήλων, τὰ δὲ νεῦρα οἷα
 ἐπιτείνεσθαι καὶ ἀνίσθαι, περιαμπέχοντα τὰ ὀστᾶ D
 μετὰ τῶν σαρκῶν καὶ δέρματος ὃ ξυνέχει αὐτὰ· αἰω-
 ρουμένων οὖν τῶν ὀστῶν ἐν ταῖς αὐτῶν ξυμβολαῖς
 χαλῶντα καὶ ξυντείνοντα τὰ νεῦρα κάμπτεσθαι που
 15 ποιεῖ οἷον τ' εἶναι ἐμὲ νῦν τὰ μέλη, καὶ διὰ ταύτην
 τὴν αἰτίαν ξυγκαμφθεὶς ἐνθάδε κάθημαι· καὶ αὐτὸ περὶ
 τοῦ διαλέγεσθαι ὑμῖν ἐτέρας τοιαύτας αἰτίας λέγοι,
 φωνάς τε καὶ ἀέρας καὶ ἀκοὰς καὶ ἄλλα μυρία τοιαῦτα
 αἰτιώμενος, ἀμελήσας τὰς ὡς ἀληθῶς αἰτίας λέγειν, E
 20 ὅτι ἐπειδὴ Ἀθηναῖοις ἔδοξε βέλτιον εἶναι ἐμοῦ κατα-
 ψηφίσασθαι, διὰ ταῦτα δὴ καὶ ἐμοὶ βέλτιον αὐτὸ δέ-
 δοκται ἐνθάδε καθῆσθαι, καὶ δικαιότερον παραμέϋοντα
 ὑπέχειν τὴν δίκην ἢν ἂν κελεύσωσιν· ἐπεὶ νῆ τὸν κύνα, 99
 ὡς ἐγῶμαι, πάλαι ἂν ταῦτα τὰ νεῦρά τε καὶ τὰ ὀστᾶ
 25 ἢ περὶ Μέγαρα ἢ Βοιωτοὺς ἦν, ὑπὸ δόξης φερόμενα
 τοῦ βελτίστου, εἰ μὴ δικαιότερον ᾧμην καὶ κάλλιον
 εἶναι πρὸ τοῦ φεύγειν τε καὶ ἀποδιδράσκειν ὑπέχειν
 τῆ πόλει δίκην ἢντιν' ἂν τάττη. Ἄλλ' αἴτια μὲν τὰ
 τοιαῦτα καλεῖν λίαν ἄτοπον· εἰ δέ τις λέγοι ὅτι ἄνευ
 30 τοῦ τὰ τοιαῦτα ἔχειν, καὶ ὀστᾶ καὶ νεῦρα καὶ ὅσα

9 στερεὰ Bekk. with only one ms.
but τινὰς om. Bodd. and most mss.

17 ἐτέρας τινὰς Bekk.

Aristotle of
 Manual of Grammar

ἄλλα ἔχω, οὐκ ἂν οἶός τ' ἦν ποιεῖν τὰ δόξαντά μοι,
 ἀληθῆ ἂν λέγοι· ὡς μέντοι διὰ ταῦτα ποιῶ ἢ ποιῶ
 καὶ ταῦτα νῶ πρᾶττω, ἀλλ' οὐ τῆ τοῦ βελτίστου
 Βαίρέσει, πολλῇ ἂν καὶ μακρὰ ῥαθυμία εἶη τοῦ λόγου.
 τὸ γὰρ μὴ διελέσθαι οἶόν τ' εἶναι ὅτι ἄλλο μὲν τί 5
 ἐστὶ τὸ αἴτιον τῶ ὄντι, ἄλλο δ' ἐκεῖνο ἄνευ οὐ τὸ
 αἴτιον οὐκ ἂν ποτ' εἶη αἴτιον· ὃ δὴ μοι φαίνονται
 ψηλαφῶντες οἱ πολλοὶ ὥσπερ ἐν σκότει, ἀλλοτρίῳ
 ὀνόματι προσχρώμενοι, ὡς αἴτιον αὐτὸ προσαγορεύειν.
 διὸ δὴ καὶ ὁ μὲν τις δίνην περιτιθεὶς τῆ γῆ ὑπὸ τοῦ 10
 οὐρανοῦ μένειν δὴ ποιεῖ τὴν γῆν, ὃ δὲ ὥσπερ καρδόπῳ
 πλατεία βάθρον τὸν ἀέρα ὑπερείδει· τὴν δὲ τοῦ ὡς οἶόν
 C τε βέλτιστα αὐτὰ τεθῆναι δύναμιν οὕτω νῦν κείσθαι,
 ταύτην οὔτε ζητοῦσιν οὔτε τινὰ οἶονται δαιμονίαν
 ἰσχὺν ἔχειν, ἀλλὰ ἠγοῦνται τούτου Ἄτλαντα ἂν ποτε 15
 ἰσχυρότερον καὶ ἀθανατώτερον καὶ μᾶλλον ἅπαντα
 ξυνέχοντα ἐξευρεῖν καὶ ὡς ἀληθῶς τὰ γαθὸν καὶ δέον
 ξυνδεῖν καὶ ξυνέχειν οὐδὲν οἶονται. ἐγὼ μὲν οὖν τῆς
 τοιαύτης αἰτίας, ὅπῃ ποτὲ ἔχει, μαθητῆς ὄτουοῦν
 ἠῖδιστ' ἂν γενοίμην· ἐπειδὴ δὲ ταύτης ἐστερήθην καὶ οὗτ' 20
 D αὐτὸς εὔρεῖν οὔτε παρ' ἄλλου μαθεῖν οἶός τε ἐγεγνόμην,
 τὸν δεύτερον πλοῦν ἐπὶ τὴν τῆς αἰτίας ζήτησιν ἢ
 πεπραγμάτευμαι, βούλει σοι, ἔφη, ἐπίδειξιν ποιήσωμαι.
 ὦ Κέβης; Ἐπερφυῶς μὲν οὖν, ἔφη, ὡς βούλομαι.

XLVIII. Ἐδοξε τοίνυν μοι, ἢ δ' ὅς, μετὰ ταῦτα, 25
 ἐπειδὴ ἀπείρηκα τὰ ὄντα σκοπῶν, δεῖν εὐλαβηθῆναι
 μὴ πάθοιμι ὅπερ οἱ τὸν ἥλιον ἐκλείποντα θεωροῦντες
 καὶ σκοπούμενοι· διαφθείρονται γάρ που ἔνιοι τὰ
 ἔμματα, εἰ μὴ ἐν ὕδατι ἢ τινι τοιούτῳ σκοπῶνται

1 οἶός τ' ἢ Bekk. ἦν the best mss. 3 ταῦτα νῶ Bodl. and
 most mss. ταύτη νῶ Bekk. Stallb. 8 σκότῳ Bekk. against the
 Bodl. 15 ἂν ποτε Ἄτλαντα Bekk. against the Bodl. 19 τοιαύ-
 της Bodl. Herm. τῆς τοιαύτης Bekk. Stallb. with many mss.

τὴν εἰκόνα αὐτοῦ. τοιοῦτόν τι καὶ ἐγὼ διενοήθην, καὶ ἔ
 ἔδεια μὴ παντάπασι τὴν ψυχὴν τυφλωθείην βλέπων
 πρὸς τὰ πράγματα τοῖς ὄμμασι καὶ ἐκάστη τῶν
 αἰσθήσεων ἐπιχειρῶν ἄπτεσθαι αὐτῶν. ἔδοξε δὴ μοι
 5 χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκο-
 πεῖν τῶν ὄντων τὴν ἀλήθειαν. ἴσως μὲν οὖν ᾧ εἰκάζω
 τρόπον τινὰ οὐκ ἔοικεν. οὐ γὰρ πάνυ ξυγχωρῶ τὸν
 ἐν τοῖς λόγοις σκοπούμενον τὰ ὄντα ἐν εἰκόσι μᾶλλον 100
 σκοπεῖν ἢ τὸν ἐν τοῖς ἔργοις· ἀλλ' οὖν δὴ ταύτη γε
 10 ὤρμησα, καὶ ὑποθέμενος ἐκάστοτε λόγον ὃν ἂν κρίνω
 ἔρρωμενέστατον εἶναι, ἃ μὲν ἂν μοι δοκῆ τούτῳ ξυμφω-
 νεῖν, τίθημι ὡς ἀληθῆ ὄντα, καὶ περὶ αἰτίας καὶ περὶ τῶν
 ἄλλων ἀπάντων, ἃ δ' ἂν μὴ, ὡς οὐκ ἀληθῆ. βούλομαι
 δέ σοι σαφέστερον εἰπεῖν ἢ λέγω· οἶμαι γὰρ σε νῦν οὐ
 15 μανθάνειν. Οὐ μὰ τὸν Δία, ἔφη ὁ Κέβης, οὐ σφόδρα.

XLIX. Ἄλλ', ἢ δ' ὅς, ὧδε λέγω, οὐδὲν καινόν, Β
 ἀλλ' ἄπερ ἀεὶ καὶ ἄλλοτε καὶ ἐν τῷ παρεληλυθότι
 λόγῳ οὐδὲν πέπαυμαι λέγων. ἔρχομαι γὰρ δὴ ἐπι-
 χειρῶν σοι ἐπιδείξασθαι τῆς αἰτίας τὸ εἶδος ὃ πεπραγ-
 20 μάτευμαι, καὶ εἶμι πάλιν ἐπ' ἐκεῖνα τὰ πολυθρύλητα
 καὶ ἄρχομαι ἀπ' ἐκείνων, ὑποθέμενος εἶναι τι καλὸν
 αὐτὸ καθ' αὐτὸ καὶ ἀγαθὸν καὶ μέγα καὶ τᾶλλα πάντα·
 ἃ εἴ μοι δίδως τε καὶ ξυγχωρεῖς εἶναι ταῦτα, ἐλπίζω
 σοι ἐκ τούτων τὴν τε αἰτίαν ἐπιδείξειν καὶ ἀνευρήσειν,
 25 ὡς ἀθάνατον ἢ ψυχὴν. Ἄλλὰ μὲν, ἔφη ὁ Κέβης, ὡς Ἐ
 διδόντος σοι οὐκ ἂν φθάνοις περαίνων. Σκόπει δὴ,
 ἔφη, τὰ ἐξῆς ἐκείνοις, ἐάν σοι ξυνδοκῆ ὡς περ ἐμοί.
 φαίνεται γὰρ μοι, εἴ τί ἐστιν ἄλλο καλὸν πλὴν αὐτὸ
 τὸ καλόν, οὐδὲ δι' ἐν ἄλλο καλὸν εἶναι ἢ διότι μετέχει
 30 ἐκείνου τοῦ καλοῦ· καὶ πάντα δὴ οὕτω λέγω. τῇ
 τοιαύδε αἰτία ξυγχωρεῖς; Ξυγχωρῶ, ἔφη. Οὐ τοίνυν,
 ἢ δ' ὅς, ἔτι μανθάνω οὐδὲ δύναμαι τὰς ἄλλας αἰτίας

τὰς σοφὰς ταύτας γιγνώσκειν· ἀλλ' ἐάν τις μοι λέγη
 D διότι καλὸν ἐστὶν ὅτιοῦν, ἢ χρῶμα εὐανθὲς ἔχον ἢ
 σχῆμα ἢ ἄλλο ὅτιοῦν τῶν τοιούτων, τὰ μὲν ἄλλα
 χαίρειν ἐὼ, παράττομαι γὰρ ἐν τοῖς ἄλλοις πᾶσι, τοῦτο
 δὲ ἀπλῶς καὶ ἀτέχνως καὶ ἴσως εὐήθως ἔχω παρ' 5
 ἐμαντῶ, ὅτι οὐκ ἄλλο τι ποιεῖ αὐτὸ καλὸν ἢ ἡ ἐκείνου
 τοῦ καλοῦ εἴτε παρουσία εἴτε κοινωνία ὅπη δὴ καὶ
 ὅπως προσγενομένη· οὐ γὰρ ἔτι τοῦτο δισχυρίζομαι,
 ἀλλ' ὅτι τῷ καλῷ πάντα τὰ καλὰ γίγνεται καλά.
 τοῦτο γάρ μοι δοκεῖ ἀσφαλέςτατον εἶναι καὶ ἐμαντῶ 10
 ἀποκρίνασθαι καὶ ἄλλῳ, καὶ τούτου ἐχόμενος ἠγγούμαι·
 E οὐκ ἂν ποτε πεσεῖν, ἀλλ' ἀσφαλὲς εἶναι καὶ ἐμοὶ
 καὶ ὄτρωοῦν ἄλλῳ ἀποκρίνασθᾶν, ὅτι τῷ καλῷ τὰ καλὰ
 γίγνεται καλά· ἢ οὐ καὶ σοὶ δοκεῖ; Δοκεῖ. Καὶ με-
 γέθει ἄρα τὰ μεγάλα μεγάλα καὶ τὰ μείζω μείζω, καὶ 15
 σμικρότητι τὰ ἐλάττω ἐλάττω; Ναί. Οὐδὲ σὺ ἄρ' ἂν
 ἀποδέχοιο, εἴ τις τινα φαίη ἕτερον ἑτέρου τῇ κεφαλῇ
 101 μείζω εἶναι, καὶ τὸν ἐλάττω τῷ αὐτῷ τούτῳ ἐλάττω, ἀλλὰ
 διαμαρτύροιο ἂν ὅτι σὺ μὲν οὐδὲν ἄλλο λέγεις ἢ ὅτι
 τὸ μὲν μείζον πᾶν ἕτερον ἑτέρου οὐδενὶ ἄλλῳ μείζον 20
 ἐστὶν ἢ μεγέθει, καὶ διὰ τοῦτο μείζον, διὰ τὸ μέγεθος,
 τὸ δὲ ἕλαττον οὐδενὶ ἄλλῳ ἕλαττον ἢ σμικρότητι, καὶ
 διὰ τοῦτο ἕλαττον, διὰ τὴν σμικρότητα, φοβούμενος,
 οἶμαι, μὴ τις σοὶ ἐναντίος λόγος ἀπαντήσῃ, εὖν τῇ
 κεφαλῇ μείζονά τινα φῆς εἶναι καὶ ἐλάττω, πρῶτον 25
 μὲν τῷ αὐτῷ τὸ μείζον μείζον εἶναι καὶ τὸ ἕλαττον
 ἕλαττον, ἔπειτα τῇ κεφαλῇ σμικρᾶ οὔση τὸν μείζω
 B μείζω εἶναι, καὶ τοῦτο δὴ τέρας εἶναι, τὸ σμικρῷ τινὶ
 μέγαν τινὰ εἶναι· ἢ οὐκ ἂν φοβοῖο ταῦτα; καὶ ὁ

2 ἢ ὅτι χρῶμα Bekk. Stallb. ὅτι om. Bodl. pr. m. II. 7 εἴτε
 ὅπη the Edd. and mss.: see exeg. comm. 11 ἀποκρίνασθαι Bodl.
 al. ἀποκρίνεσθαι Bekk. with many mss. So again l. 13.

Κέβησ γελάσας, Ἔγωγε, ἔφη. Οὐκοῦν, ἦ δ' ὅς, τὰ
δέκα τῶν ὀκτῶ δυοῖν πλείω εἶναι, καὶ διὰ ταύτην
τὴν αἰτίαν ὑπερβάλλειν, φοβοῖο ἂν λέγειν, ἀλλὰ
μὴ πλήθει καὶ διὰ τὸ πλήθος; καὶ τὸ δίπηχυν τοῦ
5 πηχναίου ἡμίσει μείζον εἶναι, ἀλλ' οὐ μεγέθει; ὁ αὐτὸς
γάρ που φόβος. Πάνυ γε, ἔφη. Τί δέ; ἐνὶ ἐνὸς
προσθεθέντος τὴν πρόσθεσιν αἰτίαν εἶναι τοῦ δύο γενέ-
σθαι ἢ διασχισθέντος τὴν σχίσιν οὐκ εὐλαβοῖο ἂν C
λέγειν; καὶ μέγα ἂν βοῶης ὅτι οὐκ οἴσθα ἄλλως
10 πῶς ἕκαστον γιγνόμενον ἢ μετασχὸν τῆς ἰδίας οὐσίας
ἐκάστου οὐ ἂν μετάσχη, καὶ ἐν τούτοις οὐκ ἔχεις
ἄλλην τινὰ αἰτίαν τοῦ δύο γενέσθαι ἀλλ' ἢ τὴν τῆς
δυσάδος μετάσχεσιν, καὶ δεῖν τούτου μετασχεῖν τὰ
μέλλοντα δύο ἔσεσθαι, καὶ μονάδος ὃ ἂν μέλλῃ ἐν
15 ἔσεσθαι, τὰς δὲ σχίσεις ταύτας καὶ προσθέσεις καὶ
τὰς ἄλλας τὰς τοιαύτας κομφείας ἐώης ἂν χαίρειν,
παρεῖς ἀποκρίνασθαι τοῖς σεαυτοῦ σοφωτέροις· σὺ δὲ D
δεδιῶς ἂν, τὸ λεγόμενον, τὴν ἑαυτοῦ σκιὰν καὶ τὴν
ἀπειρίαν, ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑπο-
20 θέσεως, οὕτως ἀποκρίναιο ἂν. εἰ δέ τις αὐτῆς τῆς
ὑποθέσεως ἔχοιτο, χαίρειν ἐώης ἂν καὶ οὐκ ἀποκρίναιο,
ἕως ἂν τὰ ἀπ' ἐκείνης ὀρμηθέντα σκέψαιο, εἴ σοι
ἀλλήλοις ξυμφωνεῖ ἢ διαφωνεῖ· ἐπειδὴ δὲ ἐκείνης
αὐτῆς δέοι σε διδόναι λόγον, ὡσαύτως ἂν διδοίης,
25 ἄλλην αὖ ὑπόθεσιν ὑποθέμενος, ἥτις τῶν ἄνωθεν
βελτίστη φαίνοιτο, ἕως ἐπὶ τι ἱκανὸν ἔλθοις, ἅμα δὲ
οὐκ ἂν φύροιο ὥσπερ οἱ ἀντιλογικοὶ περὶ τε τῆς E
ἀρχῆς διαλεγόμενος καὶ τῶν ἐξ ἐκείνης ὀρμημένων,
εἴπερ βούλοιο τι τῶν ὄντων εὔρεῖν. ἐκείνοις μὲν γὰρ
30 ἴσως οὐδὲ εἰς περὶ τούτου λόγος οὐδὲ φροντίς· ἱκανοὶ

γὰρ ὑπὸ σοφίας ὁμοῦ πάντα κυκῶντες ὅμως δύνασθαι
 102 αὐτοὶ αὐτοῖς ἀρέσκειν· σὺ δ', εἶπερ εἰ τῶν φιλοσόφων,
 οἶμαι ἂν ὡς ἐγὼ λέγω ποιούς. Ἀληθέστατα, ἔφη,
 λέγεις, ὃ τε Σιμμίας ἅμα καὶ ὁ Κέβης.

ΕΧ. Νῆ Δία, ὦ Φαίδων, εἰκότως γε· θαυμαστῶς 5
 γὰρ μοι δοκεῖ ὡς ἐναργῶς τῷ καὶ σμικρὸν νοῦν ἔχοντι
 εἰπεῖν ἐκείνος ταῦτα.

ΦΑΙΔ. Πάνυ μὲν οὖν, ὦ Ἐχέκρατες, καὶ πᾶσι
 τοῖς παροῦσιν ἔδοξεν.

ΕΧ. Καὶ γὰρ ἡμῖν τοῖς ἀποῦσι, νῦν δὲ ἀκούουσιν. 10
 ἀλλὰ τίνα δὴ ἦν τὰ μετὰ ταῦτα λεχθέντα;

L. ΦΑΙΔ. Ὡς μὲν ἐγὼ οἶμαι, ἐπεὶ αὐτῷ ταῦτα
 ξυνεχωρήθη, καὶ ὠμολογεῖτο εἶναί τι ἕκαστον τῶν
 Β εἰδῶν καὶ τούτων τὰλλα μεταλαμβάνοντα αὐτῶν τού-
 των τὴν ἐπωνυμίαν ἴσχειν, τὸ δὴ μετὰ ταῦτα ἠρώτα, 15
 Εἰ δὴ, ἦ δ' ὅς, ταῦτα οὕτω λέγεις, ἀρ' οὐχ, ὅταν
 Σιμμίαν Σωκράτους φῆς μείζω εἶναι, Φαίδωνος δὲ
 ἐλάττω, λέγεις τότε εἶναι ἐν τῷ Σιμμίᾳ ἀμφότερα, καὶ
 μέγεθος καὶ σμικρότητα; Ἔγωγε. Ἀλλὰ γάρ, ἦ δ'
 ὅς, ὁμολογεῖς τὸ τὸν Σιμμίαν ὑπερέχειν Σωκράτους 20
 οὐχ ὡς τοῖς ῥήμασι λέγεται οὕτω καὶ τὸ ἀληθὲς ἔχειν.
 οὐ γὰρ που πεφυκέναι Σιμμίαν ὑπερέχειν τούτῳ
 C τῷ Σιμμίαν εἶναι, ἀλλὰ τῷ μεγέθει ὃ τυγχάνει ἔχων
 οὐδ' αὖ Σωκράτους ὑπερέχειν, ὅτι Σωκράτης ὁ Σω-
 κράτης ἐστίν, ἀλλ' ὅτι σμικρότητα ἔχει ὁ Σωκράτης 25
 πρὸς τὸ ἐκείνου μέγεθος; Ἀληθῆ. Οὐδέ γε αὖ ὑπὸ
 Φαίδωνος ὑπερέχεσθαι τῷ ὅτι Φαίδων ὁ Φαίδων ἐστίν,
 ἀλλ' ὅτι μέγεθος ἔχει ὁ Φαίδων πρὸς τὴν Σιμμίου
 σμικρότητα; Ἔστι ταῦτα. Οὕτως ἄρα ὁ Σιμμίας
 ἐπωνυμίαν ἔχει σμικρὸς τε καὶ μέγας εἶναι, ἐν μέσῳ 30
 D ὦν ἀμφοτέρων, τοῦ μὲν τῷ μεγέθει ὑπερέχειν τὴν

σμικρότητα ὑπερέχων, τῷ δὲ τὸ μέγεθος τῆς σμικρο-
 τητος παρέχων ὑπερέχον. καὶ ἅμα μειδιάσας, Ἔοικα,
 ἔφη, καὶ ξυγγραφικῶς ἐρεῖν, ἀλλ' οὖν ἔχει γέ που ὡς
 λέγω. Ξυνέφη. Λέγω δὲ τοῦδ' ἕνεκα, βουλόμενος
 5 δόξαι σοὶ ὅπερ ἐμοί. ἐμοὶ γὰρ φαίνεται οὐ μόνον αὐτὸ
 τὸ μέγεθος οὐδέποτε ἑθέλειν ἅμα μέγα καὶ σμικρὸν
 εἶναι, ἀλλὰ καὶ τὸ ἐν ἡμῖν μέγεθος οὐδέποτε προσδέχε-
 σθαι τὸ σμικρὸν οὐδ' ἑθέλειν ὑπερέχεσθαι, ἀλλὰ δυοῖν
 τὸ ἕτερον, ἢ φεύγειν καὶ ὑπεκχωρεῖν, ὅταν αὐτῷ προσίη E
 10 τὸ ἐναντίον, τὸ σμικρὸν, ἢ προσελθόντος ἐκείνου ἀπο-
 λωλέναι· ὑπομένον δὲ καὶ δεξάμενον τὴν σμικρότητα
 οὐκ ἑθέλειν εἶναι ἕτερον ἢ ὅπερ ἦν. ὥσπερ ἐγὼ δεξά-
 μενος καὶ ὑπομείνας τὴν σμικρότητα, καὶ ἔτι ὦν ὅσπερ
 εἰμί, οὗτος ὁ αὐτὸς σμικρὸς εἰμι· ἐκεῖνο δὲ οὐ τετόλ-
 15 μηκε μέγα ὄν σμικρὸν εἶναι· ὡς δ' αὐτως καὶ τὸ
 σμικρὸν τὸ ἐν ἡμῖν οὐκ ἑθέλει ποτὲ μέγα γίνεσθαι
 οὐδὲ εἶναι, οὐδὲ ἄλλο οὐδὲν τῶν ἐναντίων ἔτι ὄν ὅπερ
 ἦν ἅμα τούναντίον γίνεσθαι τε καὶ εἶναι, ἀλλ' ἦτοι 103
 ἀπέρχεται ἢ ἀπόλλυται ἐν τούτῳ τῷ παθήματι. Παν-
 20 τάπασιν, ἔφη ὁ Κέβης, οὕτω φαίνεται μοι.

LI. Καὶ τις εἶπε τῶν παρόντων ἀκούσας—ὅστις
 δ' ἦν, οὐ σαφῶς μέμνημαι—Πρὸς θεῶν, οὐκ ἐν τοῖς
 πρόσθεν ἡμῖν λόγοις αὐτὸ τὸ ἐναντίον τῶν νυνὶ λεγο-
 μένων ὠμολογεῖτο, ἐκ τοῦ ἐλάττονος τὸ μείζον γίνε-
 25 σθαι καὶ ἐκ τοῦ μείζονος τὸ ἐλάττον, καὶ ἀτεχνῶς αὕτη
 εἶναι ἢ γένεσις, τοῖς ἐναντίοις ἐκ τῶν ἐναντίων; νῦν
 δέ μοι δοκεῖ λέγεσθαι ὅτι τοῦτο οὐκ ἂν ποτε γένοιτο.
 καὶ ὁ Σωκράτης παραβαλὼν τὴν κεφαλὴν καὶ ἀκούσας,
 Ἄνδρικῶς, ἔφη, ἀπεμνημόνευκας, οὐ μέντοι ἐννοεῖς τὸ B
 30 διαφέρουν τοῦ τε νῦν λεγομένου καὶ τοῦ τότε. τότε μὲν

1 ὑπερέχων bracketed by Herm. after Vögelin Praef. ad
 Phaedr. ed. min. p. 18. 9 δυοῖν all mss. but one, δυεῖν Bekk.

γὰρ ἐλέγετο ἐκ τοῦ ἐναντίου πράγματος τὸ ἐναντίον
 πρᾶγμα γίνεσθαι, νῦν δὲ ὅτι αὐτὸ τὸ ἐναντίον ἑαυτῷ
 ἐναντίου οὐκ ἂν ποτε γένοιτο, οὔτε τὸ ἐν ἡμῖν οὔτε τὸ
 ἐν τῇ φύσει. τότε μὲν γάρ, ὦ φίλε, περὶ τῶν ἐχόντων
 τὰ ἐναντία ἐλέγομεν, ἐπονομάζοντες αὐτὰ τῇ ἐκείνων 5
 ἐπωνυμία, νῦν δὲ περὶ ἐκείνων αὐτῶν ὧν ἐνότων, ἔχει
 τὴν ἐπωνυμίαν τὰ ὀνομαζόμενα· αὐτὰ δ' ἐκείνα οὐκ
 ἂν ποτέ φαμεν ἐβελῆσαι γένεσιν ἀλλήλων δέξασθαι.
 καὶ ἅμα βλέψας πρὸς τὸν Κέβητα εἶπεν, Ἄρα μὴ
 πού, ἔφη, ὦ Κέβης, καὶ σέ τι τούτων ἐτάραξεν ὧν 10
 ὅδε εἶπεν; Οὐδ' αὖ, ἔφη, ὁ Κέβης, οὕτως ἔχω· καίτοι
 οὔτι λέγω ὡς οὐ πολλά με τaráττει. Ξυνομολογή-
 καμεν ἄρα, ἦ δ' ὅς, ἀπλῶς τούτο, μηδέποτε ἐναντίον
 ἑαυτῷ τὸ ἐναντίον ἔσεσθαι. Παντάπασι, ἔφη.

LII. Ἐτι δὴ μοι καὶ τότε σκέψαι, ἔφη, εἰ ἄρα 15
 ξυνομολογήσεις. θερμὸν τι καλεῖς καὶ ψυχρὸν; Ἐγωγε.
 Ἄρ' ὑπερ χιόνα καὶ πῦρ; Μὰ Δί' οὐκ ἔγωγε. Ἄλλ'
 ἕτερόν τι πυρὸς τὸ θερμὸν καὶ ἕτερόν τι χιόνος τὸ
 ψυχρὸν; Ναί. Ἀλλὰ τότε γ' οἶμαι δοκεῖ σοι, οὐδέ-
 ποτε χιόνα γ' οὔσαν δεξαμένην τὸ θερμὸν, ὥσπερ ἐν 20
 τοῖς ἔμπροσθεν ἐλέγομεν, ἔτι ἔσεσθαι ὅπερ ἦν, χιόνα
 καὶ θερμὸν, ἀλλὰ προσιόντος τοῦ θερμοῦ ἢ ὑπεκχω-
 ρήσειν αὐτῷ ἢ ἀπολείσθαι. Πάνυ γε. Καὶ τὸ πῦρ
 γε αὖ προσιόντος τοῦ ψυχροῦ αὐτῷ ἢ ὑπεξίεναι ἢ
 ἀπολείσθαι, οὐ μέντοι ποτὲ τολμήσειν δεξάμενον τὴν 25
 ψυχρότητα ἔτι εἶναι ὅπερ ἦν, πῦρ καὶ ψυχρὸν. Ἀλη-
 θῆ, ἔφη, λέγεις. Ἔστιν ἄρ', ἦ δ' ὅς, περὶ ἓνια τῶν
 τοιούτων, ὥστε μὴ μόνον αὐτὸ τὸ εἶδος ἀξιουσθαι τοῦ
 αὐτοῦ ὀνόματος εἰς τὸν αἰεὶ χρόνον, ἀλλὰ καὶ ἄλλο τι,
 ὃ ἔστι μὲν οὐκ ἐκείνο, ἔχει δὲ τὴν ἐκείνου μορφήν αἰεὶ 30

9 πρὸς Bodl. II. eis Bekk. with the other mss. 12 οὐδ' αὖ
 Bekk. Stallb. with many good mss., ὁ δ' αὖ Bodl. Tubing. and
 others. Herm. reads ὁ δ', οὐκ αὖ from his own conj.

ὅτανπερ ἦ. ἔτι δ' ἐν τοῖσδε ἴσως ἔσται σαφέστερον
 ὃ λέγω. τὸ γὰρ περιττὸν αἰεὶ που δεῖ τούτου τοῦ
 ὀνόματος τυγχάνειν, ὅπερ νῦν λέγομεν· ἢ οὐ; Πάνυ
 γε. Ἄρα μόνον τῶν ὄντων, τοῦτο γὰρ ἐρωτῶ, ἢ καὶ
 5 ἄλλο τι, ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν, ὅμως δὲ 104
 δεῖ αὐτὸ μετὰ τοῦ ἑαυτοῦ ὀνόματος καὶ τοῦτο καλεῖν
 αἰεὶ, διὰ τὸ οὕτω πεφυκέναι ὥστε τοῦ περιττοῦ μηδέ-
 ποτε ἀπολείπεσθαι; λέγω δὲ αὐτὸ εἶναι οἶον καὶ ἡ
 τριάς πέπονθε καὶ ἄλλα πολλά. σκόπει δὲ περὶ τῆς
 10 τριάδος· ἄρα οὐ δοκεῖ σοι τῷ τε αὐτῆς ὀνόματι αἰεὶ
 προσαγορευτέα εἶναι καὶ τῷ τοῦ περιττοῦ, ὄντος οὐχ
 οὐπερ τῆς τριάδος; ἀλλ' ὅμως οὕτω πως πέφυκε καὶ
 ἡ τριάς καὶ ἡ πεμπτὰς καὶ ὁ ἡμισυς τοῦ ἀριθμοῦ ἅπας,
 ὥστε οὐκ ὦν ὅπερ τὸ περιττὸν αἰεὶ ἕκαστος αὐτῶν ἐστὶ
 15 περιττός· καὶ αὖ τὰ δύο καὶ τὰ τέτταρα καὶ ἅπας B
 ὁ ἕτερος αὖ στίχος τοῦ ἀριθμοῦ οὐκ ὦν ὅπερ τὸ ἄρτιον
 ὅμως ἕκαστος αὐτῶν ἄρτιός ἐστιν αἰεὶ· ξυγχωρεῖς ἢ οὐ;
 Πῶς γὰρ οὐκ; ἔφη. Ὁ τοίνυν, ἔφη, βούλομαι δηλώ-
 σαι, ἄθρει. ἔστι δὲ τόδε, ὅτι φαίνεται οὐ μόνον ἐκείνα
 20 τὰ ἐναντία ἀλλήλα οὐ δεχόμενα, ἀλλὰ καὶ ὅσα οὐκ
 ὄντα ἀλλήλοις ἐναντία ἔχει αἰεὶ τὰναντία, οὐδὲ ταῦτα
 εἶκοι δεχομένοις ἐκείνην τὴν ιδέαν ἢ ἂν τῇ ἐν αὐτοῖς
 οὐσῆ ἐναντία ἦ, ἀλλ' ἐπιούσης αὐτῆς ἤτοι ἀπολλύμενα
 ἢ ὑπεκχωροῦντα. ἢ οὐ φήσομεν τὰ τρία καὶ ἀπολείσθαι C
 25 πρότερον καὶ ἄλλο ὅτιοῦν πείσεσθαι, πρὶν ὑπομείναι
 ἔτι τρία ὄντα ἄρτια γενέσθαι; Πάνυ μὲν οὖν, ἔφη ὁ
 Κέβης. Οὐδὲ μὲν, ἢ δ' ὅς, ἐναντίον γέ ἐστι δυὰς τριάδι.
 Οὐ γὰρ οὖν. Οὐκ ἄρα μόνον τὰ εἶδη τὰ ἐναντία οὐχ
 ὑπομένει ἐπιόντα ἀλλήλα, ἀλλὰ καὶ ἄλλ' ἅττα τὰ ἐναν-
 30 τία οὐχ ὑπομένει ἐπιόντα. Ἀληθέστατα, ἔφη, λέγεις.
 LIII. Βούλει οὖν, ἢ δ' ὅς, εἰαν οἰοί τε ὤμεν, ὀρι-
 σώμεθα ὅποια ταῦτ' ἐστίν; Πάνυ γε. Ἄρ' οὖν, ἔφη, D

ὦ Κέβης, τάδε εἶη ἄν, ἃ ὅ,τι ἄν κατάσχη μὴ μόνον ἀναγκάζει τὴν αὐτοῦ ιδέαυ αὐτὸ ἴσχειν, ἀλλὰ καὶ ἐναντίου αὐτῷ δεῖ τινος; Πῶς λέγεις; Ὡσπερ ἄρτι ἐλέγομεν. οἶσθα γὰρ δήπου ὅτι ἃ ἄν ἢ τῶν τριῶν ιδέαυ κατάσχη, ἀνάγκη αὐτοῖς οὐ μόνον τρισὶν εἶναι, 5 ἀλλὰ καὶ περιπτοῖς. Πάνυ γε. Ἐπὶ τὸ τοιοῦτον δὴ, φαμέν, ἢ ἐναντία ιδέαυ ἐκείνη τῇ μορφῇ, ἢ ἄν τοῦτο ἀπεργάζηται, οὐδέποτ' ἄν ἔλθοι. Οὐ γάρ. Εἰργάζετο δέ γε ἢ περιπτή; Ναί. Ἐναντία δὲ ταύτη ἢ τοῦ

Ε ἄρτιου; Ναί. Ἐπὶ τὰ τρία ἄρα ἢ τοῦ ἄρτιου ιδέαυ 10 οὐδέποτε ἦξει. Οὐ δῆτα. Ἄμοιρα δὴ τοῦ ἄρτιου τὰ τρία. Ἄμοιρα. Ἄνάρτιος ἄρα ἢ τριάς. Ναί. Ὁ τοῖνυν ἔλεγον ὀρίσασθαι, ποῖα οὐκ ἐναντία τινὶ ὄντα ὅμως οὐ δέχεται αὐτό, τὸ ἐναντίον, οἶον νῦν ἢ τριάς τῷ ἄρτίῳ οὐκ οὔσα ἐναντία οὐδέν τι μᾶλλον αὐτὸ δέχεται, τὸ 15 γὰρ ἐναντίον ἀεὶ αὐτῷ ἐπιφέρει, καὶ ἢ δυὰς τῷ πε-

105 ριπτῷ καὶ τὸ πῦρ τῷ ψυχρῷ καὶ ἄλλα πάμπολλα— ἀλλ' ὅρα δὴ εἰ οὕτως ὀρίζει, μὴ μόνον τὸ ἐναντίον τὸ ἐναντίον μὴ δέχεσθαι, ἀλλὰ καὶ ἐκείνο ὃ ἄν ἐπιφέρῃ τι ἐναντίον ἐκείνῳ, ἐφ' ὅ,τι ἄν αὐτὸ ἦ, αὐτὸ τὸ ἐπιφέ- 20 ρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι. πάλιν δὲ ἀναμμνήσκου· οὐ γὰρ χεῖρον πολ- λάκις ἀκούειν. τὰ πέντε τὴν τοῦ ἄρτιου οὐ δέχεται, οὐδὲ τὰ δέκα τὴν τοῦ περιπτοῦ, τὸ διπλάσιον· τοῦτο μὲν οὖν καὶ αὐτὸ ἄλλῳ ἐναντίον, ὅμως δὲ τὴν τοῦ 25

Β περιπτοῦ οὐ δέχεται· οὐδὲ δὴ τὸ ἡμιόλιον οὐδὲ τᾶλλα τὰ τοιαῦτα, τὸ ἥμισυ, τὴν τοῦ ὄλου, καὶ τριτημόριον

3 αὐτῷ ἀεὶ τινος Bodl. and many mss. αὐτῷ varies its place in many mss. and was for that reason bracketed by Herm.: the reading of the text is due to H. Schmidt. 10 ἄρα Bekk. with all mss. except Δ which has ἄρ' and so curiously enough Herm.

14 τὸ ἐναντίον is considered spurious by Bekk. and Herm.: see exeg. comm. 16 ἀεὶ αὐτῷ Bodl. αὐτῷ ἀεὶ Bekk. Stallb. with most mss.

αὐ καὶ πάντα τὰ τοιαῦτα, εἴπερ ἔπει τε καὶ ξυνδοκεῖ σοι οὕτως. Πάνυ σφόδρα καὶ ξυνδοκεῖ, ἔφη, καὶ ἔπομαι.

LIIV. Πάλιν δὴ μοι, ἔφη, ἐξ ἀρχῆς λέγε. καὶ μὴ
 5 μοι ὁ ἂν ἐρωτῶ ἀποκρίνου, ἀλλὰ μιμούμενος ἐμέ. λέγω
 δὲ παρ' ἣν τὸ πρῶτον ἔλεγον ἀπόκρισιν, τὴν ἀσφαλῆ
 ἐκείνην, ἐκ τῶν νῦν λεγομένων ἄλλην ὁρῶν ἀσφάλειαν.
 εἰ γὰρ ἔροιό με, ^{ὅτι} ἂν τί [ἐν τῷ σώματι] ἐγγίνηται,
 θερμὸν ἔσται, οὐ τὴν ἀσφαλῆ σοι ἐρῶ ἀπόκρισιν ἐκεί-
 10 νην τὴν ἀμαθῆ, ὅτι ὅτι ἂν θερμότης, ἀλλὰ κομψοτέραν C
 ἐκ τῶν νῦν, ὅτι ὅτι ἂν πῦρ· οὐδὲ ἂν ἔρη, ὅτι ἂν σώματι τί
 ἐγγίνηται, νοσήσει, οὐκ ἐρῶ ὅτι ὅτι ἂν νόσος, ἀλλ' ὅτι ἂν
 πυρετός· οὐδ' ὅτι ἂν ἀριθμῷ τί ἐγγίνηται, περιττός
 ἔσται, οὐκ ἐρῶ ὅτι ἂν περιττότης, ἀλλ' ὅτι ἂν μονάς,
 15 καὶ τὰλλα οὕτως. ἀλλ' ὅρα εἰ ἤδη ἰκανῶς οἶσθ' ὅτι
 βούλομαι. Ἄλλα πάνυ ἰκανῶς, ἔφη. Ἀποκρίνου δὴ,
 ἦ δ' ὅς, ὅτι ἂν τί ἐγγίνηται σώματι, ζῶν ἔσται; ὅτι ἂν
 ψυχῆ, ἔφη. Οὐκοῦν αἰεὶ τοῦτο οὕτως ἔχει; Πῶς γὰρ
 οὐχί; ἦ δ' ὅς. Ἡ ψυχῆ ἄρα ὅτι ἂν αὐτὴ κατάσχη, D
 20 αἰεὶ ἦκει ἐπ' ἐκεῖνο φέρουσα ζωήν; Ἡκει μέντοι, ἔφη.
 Πότερον δ' ἔστι τι ζωῆ ἐναντίον ἢ οὐδέν; Ἔστιν,
 ἔφη. Τί; Θάνατος. Οὐκοῦν ἢ ψυχῆ τὸ ἐναντίον ὅτι
 αὐτὴ ἐπιφέρει αἰεὶ οὐ μὴ ποτε δέξεται, ὡς ἐκ τῶν
 πρόσθεν ὠμολόγηται; Καὶ μάλα σφόδρα, ἔφη ὁ
 25 Κέβητος.

LV. Τί οὖν; τὸ μὴ δεχόμενον τὴν τοῦ ἀρτίου
 ιδέαυ τί νῦν δὴ ὠνομάζομεν; Ἀνάρτιον, ἔφη. Τὸ δὲ
 δίκαιον μὴ δεχόμενον καὶ ὁ ἂν μουσικὸν μὴ δέχεται;
 Ἄμουσον, ἔφη, τὸ δὲ ἄδικον. Εἶεν ὁ δ' ἂν θάνατον E

5 ὅτι ἂν Bekk. against the Bodl. ἀλλ' ἄλλω Bekk. ἄλλω om. Bodl. and most mss. ἄλλο Hirschig. 8 ἐν τῷ σώματι bracketed by Herm. This first question is more general than the following ones. 24 μάλα ἔφη σφόδρα Bekk. with nearly all mss.

μὴ δέχεται, τί καλοῦμεν; Ἀθάνατον, ἔφη. Οὐκοῦν
 ἢ ψυχὴ οὐ δέχεται θάνατον; Οὐ. Ἀθάνατον ἄρα ἢ
 ψυχὴ; Ἀθάνατον. Εἶεν, ἔφη· τοῦτο μὲν δὴ ἀποδε-
 δεῖχθαι φῶμεν ἢ πῶς δοκεῖ; Καὶ μάλα γε ἰκανῶς, ὦ
 Σώκρατες. Τί οὖν, ἢ δ' ὅς, ὦ Κέβης; εἰ τῷ ἀναρτίῳ 5
 106 ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ἄλλο τι τὰ τρία ἢ ἀνώ-
 λεθρα ἂν ἦν; Πῶς γὰρ οὐ; Οὐκοῦν εἰ καὶ τὸ ἄθερμον
 ἀναγκαῖον ἦν ἀνώλεθρον εἶναι, ὅποτε τις ἐπὶ χιόνα
 θερμὸν ἐπαγάγοι, ὑπεξῆει ἂν ἢ χιῶν οὔσα σῶς καὶ
 ἄτηκτος; οὐ γὰρ ἂν ἀπώλετό γε, οὐδ' αὖ ὑπομένουσα 10
 ἐδέξατ' ἂν τὴν θερμότητα. Ἀληθῆ, ἔφη, λέγεις. Ὡς
 δ' αὐτως, οἶμαι, καὶ εἰ τὸ ἀψυκτον ἀνώλεθρον ἦν,
 ὅποτε ἐπὶ τὸ πῦρ ψυχρὸν τι ἐπίοι, οὔποτ' ἂν ἀπεσβέν-
 νυτο οὐδ' ἀπώλλυτο, ἀλλὰ σῶν ἂν ἀπελθὸν ᾤχετο.
 Β Ἀνάγκη, ἔφη. Οὐκοῦν καὶ ὧδε, ἔφη, ἀνάγκη περὶ 15
 τοῦ ἀθανάτου εἰπεῖν; εἰ μὲν τὸ ἀθάνατον καὶ ἀνώλε-
 θρὸν ἐστίν, ἀδύνατον ψυχῇ, ὅταν θάνατος ἐπ' αὐτὴν
 ἦ, ἀπόλλυσθαι· θάνατον μὲν γὰρ δὴ ἐκ τῶν προειρη-
 μένων οὐ δέξεται οὐδ' ἐστὶ τεθνηκυῖα, ὥσπερ τὰ 20
 τρία οὐκ ἐστὶ, ἔφαμεν, ἄρτιον, οὐδέ γ' αὖ τὸ περιττὸν,
 οὐδέ δὴ τὸ πῦρ ψυχρὸν, οὐδέ γε ἢ ἐν τῷ πυρὶ θερμό-
 τῆς. ἀλλὰ τί κωλύει, φαίη ἂν τις, ἄρτιον μὲν τὸ
 περιττὸν μὴ γίνεσθαι ἐπίοντος τοῦ ἀρτίου, ὥσπερ
 C ὠμολόγηται, ἀπολομένου δὲ αὐτοῦ ἀντ' ἐκείνου ἄρτιον
 γεγονέναι; τῷ ταῦτα λέγοντι οὐκ ἂν ἔχοιμεν διαμά- 25
 χεσθαι ὅτι οὐκ ἀπόλλυται· τὸ γὰρ ἀνάρτιον οὐκ ἀνώ-
 λεθρὸν ἐστίν· ἐπεὶ εἰ τοῦτο ἀμολόγητο ἡμῖν, ῥαδίως
 ἂν διεμαχόμεθα ὅτι ἐπελθόντος τοῦ ἀρτίου τὸ περιττὸν

6 τρία ἢ Bodl. with most mss. Stallb. Herm. ἢ om. Bekk.
 11 f. Ὡς δ' αὐτως Bekk. Stallb., but Herm. prefers Ὡσαύτως on
 the authority of the Bodl. and Tab. 13 ἐπήει all mss. but one.
 ἐποίη Δ, ἐπίοι Bekk. Stallb. 24 ἀπολομένου Bodl. Stallb. Herm.
 ἀπολλυμένου Bekk.

καὶ τὰ τρία οἴχεται ἀπίοντα· καὶ περὶ πυρὸς καὶ
 θερμοῦ καὶ τῶν ἄλλων οὕτως ἂν διεμαχόμεθα. ἢ οὐ;
 Πάνυ μὲν οὖν. Οὐκοῦν καὶ νῦν περὶ τοῦ ἀθανάτου,
 εἰ μὲν ἡμῖν ὁμολογεῖται καὶ ἀνώλεθρον εἶναι, ψυχῇ
 5 ἂν εἴη πρὸς τῷ ἀθάνατος εἶναι καὶ ἀνώλεθρος· εἰ δὲ
 μή, ἄλλου ἂν δέοι λόγου. Ἄλλ' οὐδὲν δεῖ, ἔφη, τούτου D
 γε ἔνεκα· σχολῇ γὰρ ἂν τι ἄλλο φθορὰν μὴ δέχοιτο,
 εἴ γε τὸ ἀθάνατον αἰδῖον ὄν φθορὰν δέξεται.

LVI. Ὁ δέ γε θεός, οἶμαι, ἔφη ὁ Σωκράτης, καὶ
 10 αὐτὸ τὸ τῆς ζωῆς εἶδος καὶ εἴ τι ἄλλο ἀθάνατόν ἐστι,
 παρὰ πάντων ἂν ὁμολογηθεῖη μηδέποτε ἀπόλλυσθαι.
 Παρὰ πάντων μέντοι νῆ Δία, ἔφη, ἀνθρώπων τέ γε
 καὶ ἔτι μᾶλλον, ὡς ἐγῶμαι, παρὰ θεῶν. Ὅποτε δὴ
 τὸ ἀθάνατον καὶ ἀδιάφθορόν ἐστιν, ἄλλο τι ψυχῇ ἢ, εἰ E
 15 ἀθάνατος τυγχάνει οὔσα, καὶ ἀνώλεθρος ἂν εἴη; Πολ-
 λὴ ἀνάγκη. Ἐπίοντος ἄρα θανάτου ἐπὶ τὸν ἄνθρωπον
 τὸ μὲν θνητόν, ὡς ἔοικεν, αὐτοῦ ἀποθνήσκει, τὸ δ'
 ἀθάνατον σῶν καὶ ἀδιάφθορον οἴχεται ἀπίον, ὑπεκχώ-
 ρῆσαν τῷ θανάτῳ. Φαίνεται. Παντὸς μᾶλλον ἄρα,
 20 ἔφη, ὦ Κέβης, ψυχῇ ἀθάνατον καὶ ἀνώλεθρον, καὶ τῷ 107
 ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν Ἄιδου. Οὐκ οὖν
 ἔγωγε, ὦ Σώκρατες, ἔφη, ἔχω παρὰ ταῦτα ἄλλο τι
 λέγειν οὐδέ πη ἀπιστεῖν τοῖς λόγοις. ἀλλ' εἰ δὴ τι
 Σιμμίας ὅδε ἢ τις ἄλλος ἔχει λέγειν, εὖ ἔχει μὴ κατα-
 25 σιγήσαι· ὡς οὐκ οἶδα εἰς ὄντινά τις ἄλλον καιρὸν
 ἀναβάλλοιτο ἢ τὸν νῦν παρόντα, περὶ τῶν τοιούτων
 βουλόμενος ἢ τι εἰπεῖν ἢ ἀκοῦσαι. Ἄλλὰ μήν, ἢ δ'
 ὅς ὁ Σιμμίας, οὐδ' αὐτὸς ἔχω ἔτι ὅπη ἀπιστῶ ἔκ γε
 τῶν λεγομένων· ὑπὸ μέντοι τοῦ μεγέθους περὶ ὧν οἱ

8 εἰ τό γε Bekk. Stallb. against the Bodl. ἀθάνατον καὶ αἰδῖον Bekk.; but καὶ om. Bodl. and Stobæus. ὄν om. Bekk. with the mss. of the second class. 12 τέ γε Bodl. Stallb. Herm. τε alone Bekk. 14 ψυχῇ ἢ Bodl. ἢ om. Bekk. 25 ὄντινά τις Bodl. and most mss. ἔντιν' ἂν τις Bekk.

λόγοι εἰσί, καὶ τὴν ἀνθρωπίνην ἀσθένειαν ἀτιμάζων,
 Β ἀναγκάζομαι ἀπιστίαν ἔτι ἔχειν παρ' ἑμαντῶ περὶ
 τῶν εἰρημένων. Οὐ μόνον γ', ἔφη, ὦ Σιμμία, ὁ Σω-
 κράτης, ἀλλὰ ταυτὰ τε εὖ λέγεις, καὶ τὰς ὑποθέσεις
 τὰς πρώτας, καὶ εἰ πισταὶ ὑμῖν εἰσίν, ὅμως ἐπισκε- 5
 πτέται σαφέστερον· καὶ εἰ ἀντὶς ἰκανῶς διέλητε, ὡς
 ἐγὼμαι, ἀκολουθήσετε τῷ λόγῳ, καθ' ὅσον δυνατὸν
 μάλιστα ἀνθρώπῳ ἐπακολουθήσαι· κὰν τοῦτο αὐτὸ
 σαφὲς γένηται, οὐδὲν ζητήσετε περαιτέρω. Ἀληθῆ,
 ἔφη, λέγεις.

10

LVII. Ἀλλὰ τόδε γ', ἔφη, ὦ ἄνδρες, δίκαιον δια-
 C νοηθῆναι, ὅτι, εἴπερ ἡ ψυχὴ ἀθάνατος, ἐπιμελείας δὴ
 δεῖται οὐχ ὑπὲρ τοῦ χρόνου τούτου μόνον, ἐν ᾧ κα-
 λούμεν τὸ ζῆν, ἀλλ' ὑπὲρ τοῦ παντός, καὶ ὁ κίνδυνος
 νῦν δὴ καὶ δόξειεν ἂν δεινὸς εἶναι, εἴ τις αὐτῆς ἀμελήσει. 15
 εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντός ἀπαλλαγὴ, ἔρμαιον
 ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι τοῦ τε σώματος ἅμα
 ἀπηλλάχθαι καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς·
 νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὔσα, οὐδεμία ἂν εἴη
 αὐτῇ ἄλλη ἀποφυγὴ κακῶν οὐδὲ σωτηρία πλὴν τοῦ 20
 D ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι. οὐδὲν
 γὰρ ἄλλο ἔχουσα εἰς Ἄιδου ἡ ψυχὴ ἔρχεται πλὴν
 τῆς παιδείας τε καὶ τροφῆς, ἃ δὴ καὶ μέγιστα λέγεται
 ὠφελεῖν ἢ βλάπτειν τὸν τελευτήσαντα εὐθύς ἐν ἀρχῇ
 τῆς ἐκείσε πορείας. λέγεται δὲ οὕτως, ὡς ἄρα τελευ- 25
 τήσαντα ἕκαστον ὁ ἐκάστου δαίμων, ὅσπερ ζῶντα
 εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον, οἷ δεῖ
 τοὺς ξυλληγέοντας διαδικασαμένους εἰς Ἄιδου πορεύε-
 E σθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς
 ἐνθευδὲ ἐκείσε πορεύσαι· τυχόντας δ' ἐκεῖ ὧν δεῖ τυχεῖν 30

12 ἀθάνατος Herm. ἐστιν add. Bekk., but om. Bodl. and most good mss.

23 μέγιστα λέγεται Bodl. λέγεται μέγιστα Bekk.

καὶ μείναντας ὃν χρηὸν χρόνον ἄλλος δεῦρο πάλιν ἡγεμῶν
 κομίζει ἐν πολλαῖς χρόνου καὶ μακραῖς περιόδους. ἔστι
 δὲ ἄρα ἡ πορεία οὐχ ὡς ὁ Αἰσχύλου Τήλεφος λέγει· 108
 ἐκεῖνος μὲν γὰρ ἀπλὴν οἶμόν φησιν εἰς "Αἶδου φέρειν,
 5 ἢ δ' οὔτε ἀπλὴ οὔτε μία φαίνεται μοι εἶναι. οὐδὲ γὰρ
 ἂν ἡγεμόνων ἔδει· οὐ γὰρ πού τις ἂν διαμάρτοι οὐδα-
 μόσε μιᾶς ὁδοῦ οὔσης. νῦν δὲ ἔοικε σχίσεις τε καὶ
 περιόδους πολλὰς ἔχειν· ἀπὸ τῶν ὀσίων τε καὶ νομί-
 μων τῶν ἐνθάδε τεκμαιρόμενος λέγω. ἡ μὲν οὖν κοσμία
 10 τε καὶ φρόνιμος ψυχὴ ἔπεται τε καὶ οὐκ ἀγνοεῖ τὰ
 παρόντα· ἡ δὲ ἐπιθυμητικῶς τοῦ σώματος ἔχουσα,
 ὅπερ ἐν τῷ ἔμπροσθεν εἶπον, περὶ ἐκεῖνο πολλὸν χρόνον
 ἐπτοημένη καὶ περὶ τὸν ὄρατὸν τόπον, πολλὰ ἀντιτεί- B
 νασα καὶ πολλὰ παθοῦσα, βία καὶ μόγις ὑπὸ τοῦ
 15 προστεταγμένου δαίμονος οἴχεται ἀγομένη. ἀφικο-
 μένην δὲ ὅτιπερ αἱ ἄλλαι, τὴν μὲν ἀκάθαρτον καὶ τι
 πεποικυῖαν τοιοῦτον, ἢ φόνων ἀδίκων ἡμμένην ἢ ἄλλ'
 ἄττα τοιαῦτα εἰργασμένην, ἂ τούτων ἀδελφά τε καὶ
 ἀδελφῶν ψυχῶν ἔργα τυγχάνει ὄντα, ταύτην μὲν
 20 ἅπας φεύγει τε καὶ ὑπεκτρέπεται καὶ οὔτε ξυνέμπορος
 οὔτε ἡγεμῶν ἐθέλει γίγνεσθαι, αὐτὴ δὲ πλανᾶται ἐν
 πάσῃ ἐχομένη ἀπορία, ἕως ἂν δὴ τινες χρόνοι γένων- C
 ται, ὧν ἐξελθόντων ὑπ' ἀνάγκης φέρεται εἰς τὴν αὐτῇ
 πρέπουσαν οἴκησιν· ἡ δὲ καθαρῶς τε καὶ μετρίως
 25 τὸν βίον διεξελθοῦσα, καὶ ξυνεμπόρων καὶ ἡγεμόνων
 θεῶν τυχοῦσα, ὄκησε τὸν αὐτῇ ἐκάστη τόπον προσή-
 κοντα. εἰσὶ δὲ πολλοὶ καὶ θαυμαστοὶ τῆς γῆς τόποι,
 καὶ αὐτῇ οὔτε οἷα οὔτε ὄση δοξάζεται ὑπὸ τῶν περὶ
 γῆς εἰωθότων λέγειν, ὡς ἐγὼ ὑπό τινος πέπεισμαι.
 30 LVIII. Καὶ ὁ Σιμμίας, Πῶς ταῦτα, ἔφη, λέγεις, D
 ὦ Σώκρατες; περὶ γὰρ τοι τῆς γῆς καὶ αὐτὸς πολλὰ

δὴ ἀκήκοα, οὐ μέντοι ταῦτα ἂ σὲ πείθει· ἠδέως ἂν οὖν ἀκούσαιμι. Ἄλλὰ μέντοι, ὦ Σιμμία, οὐχ ἡ Γλαύκου τέχνη γέ μοι δοκεῖ εἶναι διηγήσασθαι ἅ γ' ἐστίν· ὡς μέντοι ἀληθῆ, χαλεπώτερόν μοι φαίνεται ἢ κατὰ τὴν Γλαύκου τέχνην, καὶ ἅμα μὲν ἐγὼ ἴσως οὐδ' ἂν οἶός 5 τε εἶην, ἅμα δέ, εἰ καὶ ἠπιστάμην, ὁ βίος μοι δοκεῖ ὁ ἐμός, ὦ Σιμμία, τῷ μήκει τοῦ λόγου οὐκ ἐξαρκεῖν.

Ε τὴν μέντοι ἰδέαν τῆς γῆς, οἷαν πέπεισμαι εἶναι, καὶ τοὺς τόπους αὐτῆς οὐδέν με κωλύει λέγειν. Ἄλλ', ἔφη ὁ Σιμμίας, καὶ ταῦτα ἀρκεῖ. Πέπεισμαι τοίνυν, ἦ δ' 10 ὅς, ἐγὼ ὡς πρῶτον μὲν, εἰ ἐστὶν ἐν μέσῳ τῷ οὐρανῷ περιφερῆς οὖσα, μηδὲν αὐτῇ δεῖν μήτε ἀέρος πρὸς τὸ μὴ πεσεῖν μήτε ἄλλης ἀνάγκης μηδεμιᾶς τοιαύτης, ἀλλὰ ἰκανὴν εἶναι αὐτὴν ἴσχειν τὴν ὁμοιότητα τοῦ οὐρανοῦ αὐτοῦ ἑαυτῷ πάντῃ καὶ τῆς γῆς αὐτῆς τὴν 15 ἰσορροπίαν· ἰσορροπὸν γὰρ πρῶτον ὁμοίου τινὸς ἐν μέσῳ τεθὲν οὐχ ἔξει μᾶλλον οὐδ' ἦπτον οὐδαμῶσε κλιθῆναι, ὁμοίως δ' ἔχον ἀκλινὲς μενεῖ. πρῶτον μὲν, ἦ δ' ὅς, τοῦτο πέπεισμαι. Καὶ ὀρθῶς γε, ἔφη ὁ Σιμμίας. Ἔτι τοίνυν, ἔφη, πάμμεγά τι εἶναι αὐτό, καὶ 20 Β ἡμᾶς οἰκεῖν τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος ἐν σμικρῷ τινι μορίῳ, ὥσπερ περὶ τέλμα μύρμηκας ἢ βατράχους περὶ τῆς θάλατταν οἰκούντας, καὶ ἄλλους ἄλλοθι πολλοὺς ἐν πολλοῖς τοιούτοις τόποις οἰκεῖν. εἶναι γὰρ πανταχῆ περὶ τὴν γῆν πολλὰ 25 κοῖλα καὶ παντοδαπὰ καὶ τὰς ιδέας καὶ τὰ μεγέθη, εἰς ἃ ξυνερρηκέναι τό τε ὕδωρ καὶ τὴν ὀμίχλην καὶ τὸν ἀέρα· αὐτὴν δὲ τὴν γῆν καθαρὰν ἐν καθαρῷ κεῖσθαι τῷ οὐρανῷ, ἐν ᾧ περ ἐστὶ τὰ ἄστρα, ὃν δὴ αἰθέρα C ὀνομάζειν τοὺς πολλοὺς τῶν περὶ τὰ τοιαῦτα εἰωθότων 30

2 Γλαύκου γέ μοι τέχνη Bekk. The order varies in the mss.: I follow the Bodl. 18 πρῶτον μὲν τοίνυν Bekk.: τοίνυν om. Bodl. and the best mss

λέγειν· οὐ δὴ ὑποστάθμην ταῦτα εἶναι καὶ ξυρρεῖν
 ἀεὶ εἰς τὰ κοῖλα τῆς γῆς. ἡμᾶς οὖν οἰκοῦντας ἐν τοῖς
 κοίλοις αὐτῆς λεληθέναι καὶ οἶσθαι ἄνω ἐπὶ τῆς γῆς
 οἰκεῖν, ὡσπερ ἂν εἴ τις ἐν μέσῳ τῷ πυθμένι τοῦ πε-
 5 λάγους οἰκῶν οἴοιτό τε ἐπὶ τῆς θαλάττης οἰκεῖν καὶ
 διὰ τοῦ ὕδατος ὀρῶν τὸν ἥλιον καὶ τὰ ἄλλα ἄστρα
 τὴν θάλατταν ἠγοῖτο οὐρανὸν εἶναι, διὰ δὲ βραδυτῆτά
 τε καὶ ἀσθένειαν μηδεπώποτε ἐπὶ τὰ ἄκρα τῆς θα- D
 λάττης ἀφίγμενος μηδὲ ἑωρακῶς εἶη, ἐκδὺς καὶ ἀνακύ-
 10 ψας ἐκ τῆς θαλάττης εἰς τὸν ἐνθάδε τόπον, ὅσῳ καθα-
 ρώτερος καὶ καλλίων τυγχάνει ὢν τοῦ παρὰ σφίσι,
 μηδὲ ἄλλου ἀκηκῶς εἶη τοῦ ἑωρακότος. ταῦτόν δὴ
 τοῦτο καὶ ἡμᾶς πεπονθέναι· οἰκοῦντας γὰρ ἐν τι-
 κοίλῳ τῆς γῆς οἶσθαι ἐπάνω αὐτῆς οἰκεῖν, καὶ τὸν
 15 ἄερα οὐρανὸν καλεῖν, ὡς διὰ τούτου οὐρανοῦ ὄντος τὰ
 ἄστρα χωροῦντα· τὸ δὲ εἶναι τοιοῦτον, ὑπ' ἀσθeneίας E
 καὶ βραδυτῆτος οὐχ οἴους τε εἶναι ἡμᾶς διεξελθεῖν ἐπ'
 ἔσχατον τὸν ἄερα· ἐπεὶ, εἴ τις αὐτοῦ ἐπ' ἄκρα ἔλθοι
 ἢ πτηνὸς γενόμενος ἀναπτοῖτο, κατιδεῖν ἂν ἀνακυ-
 20 ψαντα, ὡσπερ ἐνθάδε οἱ ἐκ τῆς θαλάττης ἰχθυῖες
 ἀνακύπτοντες ὀρῶσι τὰ ἐνθάδε, οὕτως ἂν τινα καὶ
 τὰ ἐκεῖ κατιδεῖν, καὶ εἰ ἢ φύσις ἰκανὴ εἶη ἀνέχεσθαι
 θεωροῦσα, γινῶναι ἂν ὅτι ἐκεῖνός ἐστιν ὁ ἀληθῶς οὐ-
 ρανὸς καὶ τὸ ἀληθῶς φῶς καὶ ἢ ὡς ἀληθῶς γῆ. ἦδε 110
 25 μὲν γὰρ ἡ γῆ καὶ οἱ λίθοι καὶ ἅπας ὁ τόπος ὁ ἐνθάδε
 διεφθαρμένα ἐστὶ καὶ καταβεβρωμένα, ὡσπερ τὰ ἐν τῇ
 θαλάττῃ ὑπὸ τῆς ἄλμης, καὶ οὔτε φύεται οὐδὲν ἄξιον
 λόγου ἐν τῇ θαλάττῃ, οὔτε τέλειον, ὡς ἔπος εἰπεῖν,
 οὐδὲν ἐστὶ, σήραγγες δὲ καὶ ἄμμος καὶ πηλὸς ἀμήχα-

16 εἶναι τοιοῦτον is Heindorf's conj. εἶναι ταυτὸν mss. τὸ δὲ
 δευότατον Herm. 19 ἀνάπτοιτο. Bekk. ἀνάπτοιτο Bodl. κατιδεῖν
 ἂν: ἂν add. Stephanus. 27 φύεται and the other words are
 given in the order of the Bodl. φύεται ἄξιον λόγου οὐδὲν Bekk.

νος καὶ βόρβοροι εἰσιν, ὅπου ἂν καὶ γῆ ἦ, καὶ πρὸς
 τὰ παρ' ἡμῖν κάλλη κρίνεσθαι οὐδ' ὀπωστιοῦν ἄξια·
 ἐκεῖνα δὲ αὐτῶν παρ' ἡμῖν πολὺ ἂν ἔτι πλέον φανεῖν
 Β διαφέρειν. εἰ γὰρ δεῖ καὶ μῦθον λέγειν [καλῖν], ἄξιον
 ἀκούσαι, ὃ Σιμμία, οἷα τυγχάνει τὰ ἐπὶ τῆς γῆς ὑπὸ 5
 τῷ οὐρανῷ ὄντα. Ἄλλὰ μὴν, ἔφη ὁ Σιμμίας, ὃ Σώ-
 κρατες, ἡμεῖς γε τοῦτου τοῦ μύθου ἠδέως ἂν ἀκού-
 σαιμεν.

LIX. Λέγεται τοίνυν, ἔφη, ὃ ἑταῖρε, πρῶτον μὲν
 εἶναι τοιαύτη ἡ γῆ αὐτῇ ἰδεῖν, εἴ τις ἄνωθεν θεῶτο 10
 αὐτήν, ὡσπερ αἱ δωδεκάσκυτοι σφαῖραι, ποικίλη, χρω-
 μασι διειλημμένη, ὣν καὶ τὰ ἐνθάδε εἶναι χρώματα
 C ὡσπερ δείγματα, οἷς δὴ οἱ γραφεῖς καταχρῶνται· ἐκεῖ
 δὲ πᾶσαν τὴν γῆν ἐκ τοιούτων εἶναι, καὶ πολὺ ἔτι ἐκ
 λαμπροτέρων καὶ καθαρωτέρων ἢ τούτων· τὴν μὲν γὰρ 15
 ἀλουργῆ εἶναι καὶ θαυμαστὴν τὸ κάλλος, τὴν δὲ χρυσοει-
 δῆ, τὴν δὲ ὄση λευκὴ γύψου ἢ χιόνος λευκοτέραν, καὶ ἐκ
 τῶν ἄλλων χρωμάτων ξυγκειμένην ὡσαύτως, καὶ ἔτι
 πλειόνων καὶ καλλιόνων ἢ ὅσα ἡμεῖς ἐωράκαμεν. καὶ
 γὰρ αὐτὰ ταῦτα τὰ κοῖλα αὐτῆς, ὕδατός τε καὶ ἀέρος ἐκ- 20
 πλεα ὄντα, χρώματός τι εἶδος παρέχεσθαι στίλβοντα
 D ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ, ὥστε ἔν τι αὐτῆς
 εἶδος ξυνεχὲς ποικίλον φαντάζεσθαι. ἐν δὲ ταύτῃ οὐσῆ
 τοιαύτη ἀνὰ λόγον τὰ φύομενα φύεσθαι, δένδρα τε καὶ
 ἄνθη καὶ τοὺς καρπούς· καὶ αὐτὰ τὰ ὄρη ὡσαύτως καὶ 25
 τοὺς λίθους ἔχειν ἀνὰ τὸν αὐτὸν λόγον τὴν τε λειότητα
 καὶ τὴν διαφάνειαν καὶ τὰ χρώματα καλλίω· ὣν καὶ τὰ
 ἐνθάδε λιθίδια εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρ-
 διά τε καὶ ἰάσπιδας καὶ σμαράγδους καὶ πάντα τὰ
 E τοιαῦτα, ἐκεῖ δὲ οὐδὲν ὅ,τι οὐ τοιοῦτον εἶναι καὶ ἔτι 30

1 καὶ ἡ γῆ Bekk. ἡ om. Stallb. Herm. with the support of a
 few mss. of the second class. 4 καλὸν om. Bodl. pr. m. and II.

20 ἐκπλεα Bodl. and many good mss. ἐμπλεα Bekk.

τούτων καλλίω. τὸ δ' αἴτιον τούτου εἶναι, ὅτι ἐκεῖνοι
 οἱ λίθοι εἰσὶ καθαροὶ καὶ οὐ κατεδηδεσμένοι οὐδὲ διε-
 φθαρμένοι ὡσπερ οἱ ἐνθάδε ὑπὸ σηπεδόνοσ καὶ ἄλμησ
 ὑπὸ τῶν δεῦρο ξυνερρηκότων, ἀ καὶ λίθοισ καὶ γῆ καὶ
 5 τοῖσ ἄλλοισ ζώοισ τε καὶ φυτοῖσ αἴσχη τε καὶ νόσοισ
 παρέχει. τὴν δὲ γῆν αὐτὴν κεκοσμησθαι τούτοισ τε
 ἅπασι καὶ ἔτι χρυσῶ τε καὶ ἀργύρῳ καὶ τοῖσ ἄλλοισ 111
 αὐ τοῖσ τοιοῦτοισ. ἐκφανῆ γὰρ αὐτὰ πεφυκέναι, ὄντα
 πολλὰ πλήθει καὶ μεγάλα καὶ πολλαχοῦ τῆσ γῆσ,
 10 ὡστε αὐτὴν ἰδεῖν εἶναι θέαμα εὐδαιμόνων θεατῶν. ζῶα
 δ' ἐπ' αὐτῆσ εἶναι ἄλλα τε πολλὰ καὶ ἀνθρώποισ, τοῦσ
 μὲν ἐν μεσογαίᾳ οἰκοῦντασ, τοῦσ δὲ περὶ τὸν ἀέρα,
 ὡσπερ ἡμεῖσ περὶ τὴν θάλατταν, τοῦσ δὲ ἐν νήσοισ ἄσ
 περιρρεῖν τὸν ἀέρα πρὸσ τῆ ἠπείρῳ οὔσασ· καὶ ἐν
 15 λόγῳ, ἕπερ ἡμῖν τὸ ὕδωρ καὶ ἡ θάλαττά ἐστί πρὸσ
 τὴν ὑμετέραν χρεῖαν, τούτο ἐκεῖ τὸν ἀέρα, ὃ δὲ ἡμῖν
 ὁ ἀήρ, ἐκεῖνοισ τὸν αἰθέρα. τὰσ δὲ ὥρασ αὐτοῖσ κρᾶσιν B
 ἔχειν τοιαύτην, ὡστε ἐκεῖνοισ ἀνόσοισ εἶναι καὶ χρόνου
 τε ζῆν πολὺ πλείω τῶν ἐνθάδε, καὶ ὄψει καὶ ἀκοῆ καὶ
 20 φρονήσει καὶ πᾶσι τοῖσ τοιοῦτοισ ἡμῶν ἀφεστάναι τῆ
 αὐτῆ ἀποστάσει, ἦπερ ἀήρ τε ὕδατοσ ἀφέσθηκε καὶ
 αἰθήρ ἀέροσ πρὸσ καθαρότητα. καὶ δὴ καὶ θεῶν ἄλση
 τε καὶ ἱερά αὐτοῖσ εἶναι, ἐν οἷσ τῶ ὄντι οἰκητὰσ θεοῦσ
 εἶναι, καὶ φήμασ τε καὶ μαντεῖασ καὶ αἰσθήσεισ τῶν
 25 θεῶν καὶ τοιαύτασ ξυνοουσίασ γίγνεσθαι αὐτοῖσ πρὸσ
 αὐτοῦσ· καὶ τὸν γε ἥλιον καὶ σελήνην καὶ ἄστρα ὀρά- C

1 καλλίω Bodl. with most mss. (Stallb. Herm.) κάλλιον Bekk. with only one ms. 2 εἰσὶ καθαροὶ Bodl. καθαροὶ εἰσι Bekk. with the other mss. 4 ὑπὸ τῶν δεῦρο ξυνερρηκότων is considered spurious by Cobet, Var. Lect. p. 231. 9 πολλαχοῦ Bodl. πανταχοῦ Bekk. with the other mss. 11 ἐπ' αὐτῆσ Bekk. Stallb. with several mss. ἐπ' αὐτῆ Herm. with the Bodl. 20 φρονήσει Bekk. Stallb. with all mss. but one, ὀσφρήσει Herm. with the August.: see comm. 22 ἄλση Bodl. ἔδη Bekk. with other mss. 26 αὐτοῦσ Bodl. and nearly all mss.

σθαι ὑπ' αὐτῶν οἷα τυγχάνει ὄντα, καὶ τὴν ἄλλην εὐδαιμονίαν τούτων ἀκόλουθον εἶναι.

LX. Καὶ ὅλην μὲν δὴ τὴν γῆν οὕτω πεφυκέναι καὶ τὰ περὶ τὴν γῆν τόπους δ' ἐν αὐτῇ εἶναι κατὰ τὰ ἔγκοιλα αὐτῆς κύκλω περὶ ὕλην πολλούς, τοὺς μὲν 5 βαθυτέρους καὶ ἀναπεπταμένους μᾶλλον ἢ ἐν ᾧ ἡμεῖς οἰκοῦμεν, τοὺς δὲ βαθυτέρους ὄντας τὸ χάσμα αὐτοὺς D ἔλαττον ἔχειν τοῦ παρ' ἡμῖν τόπου, ἔστι δ' οὓς καὶ βραχυτέρους τῷ βάθει τοῦ ἐνθάδε εἶναι καὶ πλατυτέ- 10 ρους· τούτους δὲ πάντας ὑπὸ γῆν εἰς ἀλλήλους συντε- 10 τρῆσθαι τε πολλαχῆ καὶ κατὰ στενότερα καὶ εὐρύτερα, καὶ διεξόδους ἔχειν, ἧ πολὺ μὲν ὕδωρ ρεῖν ἐξ ἀλλήλων εἰς ἀλλήλους ὥσπερ εἰς κρατῆρας, καὶ ἀενάων ποτα- μῶν ἀμήχανα μεγέθη ὑπὸ τὴν γῆν καὶ θερμῶν ὑδάτων καὶ ψυχρῶν, πολὺ δὲ πῦρ καὶ πυρὸς μεγάλους ποτα- 15 μούς, πολλοὺς δὲ ὑγροῦ πηλοῦ καὶ καθαρωτέρου καὶ E βορβορωδεστέρου, ὥσπερ ἐν Σικελίᾳ οἱ πρὸ τοῦ ρύακος πηλοῦ ρέοντες ποταμοὶ καὶ αὐτὸς ὁ ρύαξ· ὧν δὴ καὶ ἐκάστους τοὺς τόπους πληροῦσθαι, ὧν ἂν ἐκάστοις τύχη ἐκάστοτε ἢ περιρροὴ γιγνομένη. ταῦτα δὲ πάντα 20 κινεῖν ἄνω καὶ κάτω ὥσπερ αἰώραν τινὰ ἐνοῦσαν ἐν τῇ γῇ· ἔστι δὲ ἄρα αὕτη ἢ αἰώρα διὰ φύσιν τοιάνδε τινά. ἐν τι τῶν χασμάτων τῆς γῆς ἄλλως τε μέγιστον 112 τυγχάνει ὄν καὶ διαμπερὲς τετρημένον δι' ὅλης τῆς γῆς, 25 τοῦτο ὅπερ Ὀμηρος εἶπε, λέγων αὐτὸ

τῆλε μάλ', ἦχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον·
ὃ καὶ ἄλλοθι καὶ ἐκείνος καὶ ἄλλοι πολλοὶ τῶν ποιη-
τῶν Τάρταρον κεκλήκασιν. εἰς γὰρ τοῦτο τὸ χάσμα
συρρέουσί τε πάντες οἱ ποταμοὶ καὶ ἐκ τούτου πάλιν
ἐκρέουσι· γίγνονται δὲ ἐκαστοὶ τοιοῦτοι δι' οἷας ἂν καὶ 30

7 αὐτῶν Tubing. αὐτῶν Heindorf and Bekk. 11 στενώτερα Bekk. 19 ἐκάστους Bekk. Stallb. with the mss. ἐκείνους Herm. cj.

τῆς γῆς ῥέωσιν. ἡ δ' αἰτία ἐστὶ τοῦ ἐκρεῖν τε ἐντεῦθεν B
 καὶ εἰσρεῖν πάντα τὰ ῥεύματα, ὅτι πυθμένα οὐκ ἔχει
 οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. αἰωοεῖται δὴ καὶ κυμαίνει
 ἄνω καὶ κάτω, καὶ ὁ ἀῆρ καὶ τὸ πνεῦμα τὸ περὶ αὐτὸ
 5 ταῦτόν ποιεῖ· ξυνέπεται γὰρ αὐτῷ καὶ ὅταν εἰς τὸ ἐπ'
 ἐκεῖνα τῆς γῆς ὀρμήσῃ καὶ ὅταν εἰς τὸ ἐπὶ τάδε, καὶ
 ὡσπερ τῶν ἀναπνεόντων ἀεὶ ἐκπνεῖ τε καὶ ἀναπνεῖ
 ῥέον τὸ πνεῦμα, οὕτω καὶ ἐκεῖ ξυναιωρούμενον τῷ ὑγρῷ
 τὸ πνεῦμα δεινους τινὰς ἀνέμους καὶ ἀμηχάνους παρέ-
 10 χεται καὶ εἰσιδὸν καὶ ἐξιόν. ὅταν τε οὖν [ὀρμήσαν]
 ὑποχωρησῇ τὸ ὕδωρ εἰς τὸν τόπον τὸν δὴ κάτω κα- C
 λούμενον, τοῖς κατ' ἐκεῖνα τὰ ῥεύματα διὰ τῆς γῆς
 εἰσρεῖ τε καὶ πληροῖ αὐτὰ ὡσπερ οἱ ἐπαντλοῦντες·
 ὅταν τε αὖ ἐκεῖθεν μὲν ἀπολίπη, δεῦρο δὲ ὀρμήσῃ, τὰ
 15 ἐνθάδε πληροῖ αὐθις, τὰ δὲ πληρωθέντα ῥεῖ διὰ τῶν
 ὀχετῶν καὶ διὰ τῆς γῆς, καὶ εἰς τοὺς τόπους ἕκαστα
 ἀφικνούμενα, εἰς οὓς ἐκάστους ὁδοποιεῖται, θαλάττας
 τε καὶ λίμνας καὶ ποταμοὺς καὶ κρήνας ποιεῖ· ἐντεῦθεν
 δὲ πάλιν δυόμενα κατὰ τῆς γῆς, τὰ μὲν μακροτέρους
 20 τόπους περιελθόντα καὶ πλείους, τὰ δὲ ἔλαττους καὶ D
 βραχυτέρους, πάλιν εἰς τὸν Ταρταρον ἐμβάλλει, τὰ
 μὲν πολὺ κατωτέρω ἢ ἐπηντλείτο, τὰ δὲ ὀλίγον· πάντα
 δὲ ὑποκάτω εἰσρεῖ τῆς ἐκροῆς. καὶ ἕνια μὲν καταν-
 τικρῦ ἢ εἰσρεῖ ἐξέπεσεν, ἕνια δὲ κατὰ τὸ αὐτὸ μέρος·
 25 ἔστι δὲ ἂ παντάπασιν κύκλῳ περιελθόντα, ἢ ἄπαξ ἢ
 καὶ πλεονάκις περιελιχθέντα περὶ τὴν γῆν ὡσπερ οἱ
 ὄφεις, εἰς τὸ δυνατὸν κάτω καθέντα πάλιν ἐμβάλλει.
 δυνατὸν δ' ἐστὶν ἐκατέρωσε μέχρι τοῦ μέσου καθιέναι, E
 πέρα δ' οὐ· ἀναντες γὰρ ἀμφοτέροις τοῖς ῥεύμασι τὸ
 30 ἐκατέρωθεν γίγνεται μέρος.

10 [ὀρμήσαν] om. Bodl. pr. m. bracketed by Stallb. and Herm.
 25 ἔστι δὲ καὶ Bekk. with two mss.

LXI. Τὰ μὲν οὖν δὴ ἄλλα πολλά τε καὶ μεγάλα καὶ παντοδαπὰ ρεύματά ἐστι τυγχάνει δ' ἄρα ὄντα ἐν τούτοις τοῖς πολλοῖς τέτταρ' ἄττα ρεύματα, ὧν τὸ μὲν μέγιστον καὶ ἐξωτάτω ρέου περὶ κύκλῳ ὁ καλούμενος Ὀκεανός ἐστι, τούτου δὲ καταντικρὺ καὶ ἐναν- 5
 113 τίως ρέων Ἀχέρων, ὃς δι' ἐρήμων τε τόπων ρεῖ ἄλλων καὶ δὴ καὶ ὑπὸ γῆν ρέων εἰς τὴν λίμνην ἀφικνεῖται τὴν Ἀχερουσιάδα, οὗ αἱ τῶν τετελευτηκότων ψυχαὶ τῶν πολλῶν ἀφικνοῦνται καὶ τινὰς εἰμαρμένους χρό-
 νους μείνασαι, αἱ μὲν μακροτέρους, αἱ δὲ βραχυτέρους 10
 πάλιν ἐκπέμπονται εἰς τὰς τῶν ζώων γενέσεις. τρίτος δὲ ποταμὸς τούτων κατὰ μέσον ἐκβάλλει, καὶ ἐγγὺς τῆς ἐκβολῆς ἐκπίπτει εἰς τόπον μέγαν πυρὶ πολλῶ καιόμενον, καὶ λίμνην ποιεῖ μείζω τῆς παρ' ἡμῖν θαλάττης, ζέουσαν ὕδατος καὶ πηλοῦ· ἐντεῦθεν δὲ 15
 B χωρεῖ κύκλῳ θολερὸς καὶ πηλώδης, περιελιττόμενος δὲ [τῇ γῆ] ἄλλοσέ τε ἀφικνεῖται καὶ παρ' ἔσχατα τῆς Ἀχερουσιάδος λίμνης, οὗ ξυμμιγνύμενος τῷ ὕδατι περιελιχθεὶς δὲ πολλάκις ὑπὸ γῆς ἐμβάλλει κατωτέρω τοῦ Ταρτάρου· οὗτος δ' ἐστὶν ὃν ἐπονομάζουσι Πυρι- 20
 φλεγέθοντα, οὗ καὶ οἱ ῥύακες ἀποσπᾶσματα ἀναφυσῶσιν ὄπη ὃν τύχωσι τῆς γῆς. τούτου δ' αὖ καταντικρὺ ὁ τέταρτος ἐκπίπτει εἰς τόπον πρῶτον δεινόν τε καὶ ἄγριον, ὡς λέγεται, χρώμα δὲ ἔχοντα ὕλον οἶον ὁ
 C κυανός, ὃν δὴ ἐπονομάζουσι Στύγιον, καὶ τὴν λίμνην, 25
 ἣν ποιεῖ ὁ ποταμὸς ἐμβάλλων, Στύγα· ὁ δ' ἐμπροσθὶν ἐνταῦθα καὶ δεινὰς δυνάμεις λαβὼν ἐν τῷ ὕδατι, δὺς κατὰ τῆς γῆς, περιελιττόμενος χωρεῖ ἐναντίος τῷ Πυ-

4 περὶ Bekk. περί Herm. 14 καιόμενον the mss. καόμενον Bekk. Stallb. 17 τῇ γῆ bracketed by Heind. and Herm., these words being om. by Theodor. and Euseb. who quote the passage. 20 ἐπονομάζουσι most mss. ἔτι ὀνομάζουσι Bodl. ὃν ὄνομ. Herm. 28 ἐναντίως Bekk. here and p. 86, 3, against the Bodl. and the good mss.

ριφλεγέθοντι καὶ ἀπαντᾶ ἐν τῇ Ἀχερουσιάδι λίμνῃ ἐξ ἐναντίας· καὶ οὐδὲ τὸ τούτου ὕδωρ οὐδενὶ μίγνυται, ἀλλὰ καὶ οὗτος κυκλῶ περιελθὼν ἐμβάλλει εἰς τὸν Τάρταρον ἐναντίος τῷ Πυριφλεγέθοντι· ὄνομα δὲ τούτῳ 5 ἐστίν, ὡς οἱ ποιηταὶ λέγουσι, Κωκυτός.

LXII. Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφί- D
κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ ὁ δαίμων
ἕκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς
καὶ ὀσίως βιώσαντες καὶ οἱ μὴ. καὶ οἱ μὲν ἂν δόξωσι
10 μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα,
ἀναβάντες ἂ δὴ αὐτοῖς ὀχήματά ἐστιν, ἐπὶ τούτων
ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ
καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπο-
λύονται, εἴ τίς τι ἠδίκηκε, τῶν τε εὐεργεσιῶν τιμὰς
15 φέρονται κατὰ τὴν ἀξίαν ἕκαστος· οἱ δ' ἂν δόξωσιν E
ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ
ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους
καὶ παρανόμους πολλοὺς ἐξειργασμένοι, ἢ ἄλλα ὅσα
τοιαῦτα τυγχάνει ὄντα, τούτους δὲ ἢ προσήκουσα
20 μοῖρα ρίπτει εἰς τὸν Τάρταρον, ὅθεν οὐποτε ἐκβαίνου-
σιν. οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτη-
κέναι ἀμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ'
ὀργῆς βίαιόν τι πράξαντες, καὶ μεταμέλον αὐτοῖς τὸν 114
ἄλλον βίον βιώσιν, ἢ ἀνδροφόνοι τοιοῦτῳ τινὶ ἄλλῳ
25 τρόπῳ γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν
Τάρταρον ἀνάγκη, ἐμπεσύντας δὲ αὐτοὺς καὶ ἐνιαυτὸν
ἐκεῖ γενομένους ἐκβάλλει τὸ κύμα, τοὺς μὲν ἀνδρο-
φόρους κατὰ τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ
μητραλοίας κατὰ τὸν Πυριφλεγέθοντα· ἐπειδὴν δὲ
30 φερόμενοι γένωνται κατὰ τὴν λίμνην τὴν Ἀχερου-
σιάδα, ἐνταῦθα βοῶσί τε καὶ καλοῦσιν, οἱ μὲν οὓς
ἀπέκτειναν, οἱ δὲ οὓς ὕβρισαν, καλέσαντες δ' ἱκετεύ-

Βουσι καὶ δέονται ἐᾶσαι σφᾶς ἐκβῆναι εἰς τὴν λίμνην
καὶ δέξασθαι, καὶ ἐὰν μὲν πείσωσιν, ἐκβαίνουσί τε καὶ
λήγουσι τῶν κακῶν, εἰ δὲ μὴ, φέρονται αὖθις εἰς τὸ
Τάρταρον κακεῖθεν πάλιν εἰς τοὺς ποταμούς, καὶ ταῦτα
πάσχοντες οὐ πρότερον παύονται, πρὶν ἂν πείσωσιν 5
οὓς ἠδίκησαν· αὕτη γὰρ ἡ δίκη ὑπὸ τῶν δικαστῶν
αὐτοῖς ἐτάχθη. οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ
ὀσίως βιώναι, οὗτοί εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν
ἐν τῇ γῇ ἐλευθερούμενοί τε καὶ ἀπαλλαττόμενοι ὥσπερ
C δεσμωτηρίων, ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνου- 10
μενοι καὶ ἐπὶ τῆς γῆς οἰκίζόμενοι. τούτων δὲ αὐτῶν
οἱ φιλοσοφία ἰκανῶς καθηράμενοι ἄνευ τε σωμάτων
ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκή-
σεις ἔτι τούτων καλλίους ἀφικνοῦνται, ὡς οὔτε ῥάδιον
δηλῶσαι οὔτε ὁ χρόνος ἰκανὸς ἐν τῷ παρόντι. ἀλλὰ 15
τούτων δὴ ἔνεκα χρὴ ὧν διεληλύθαμεν, ὧ Σιμμία, πᾶν
ποιεῖν, ὥστε ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετα-
σχεῖν· καλὸν γὰρ τὸ ἄθλον καὶ ἡ ἐλπίς μεγάλη.

D LXIII. Τὸ μὲν οὖν ταῦτα δισχυρίσασθαι οὕτως
ἔχειν, ὡς ἐγὼ διελέλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρὶ· 20
ὅτι μέντοι ἢ ταῦτ' ἐστὶν ἢ τοιαῦτ' ἅττα περὶ τὰς
ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπεὶ περ ἀθάνατόν γε ἡ
ψυχὴ φαίνεται οὔσα, τοῦτο καὶ πρέπει μοι δοκεῖ
καὶ ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν· καλὸς γὰρ
ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, 25
διὸ δὴ ἐγῶγε καὶ πάλαι μηκύνω τὸν μῦθον. ἀλλὰ
τούτων δὴ ἔνεκα θαρρεῖν χρὴ περὶ τῇ ἑαυτοῦ ψυχῇ
E ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ
τὸ σῶμα καὶ τοὺς κόσμους εἴασε χαίρειν, ὡς ἀλλοτρι-
οὺς τε ὄντας καὶ πλεόν θάτερον ἡγησάμενος ἀπεργά- 30

6 ἠδίκησαν Bodl. and nearly all mss. ἠδικήκασιν Bekk. with three mss. 11 ἐπὶ τῆς γῆς. Bekk from Stobaeus, Theodor. and Euseb. τῆς om. in all mss. and by Herm.

more expressive than
οἱ κῆ
nobility
more expressive than
But perhaps...

seventi-fel chetonic.

Case

the first time since...

ζεσθαι, τὰς δὲ περὶ τὸ μαυθάνειν ἐσπούδασέ τε καὶ
 κροσμήσας τὴν ψυχὴν οὐκ ἄλλοτρίῳ ἀλλὰ τῷ αὐτῆς
 κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ
 ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Ἄιδου 115
 5 πορείαν, ὡς πορευσόμενος ὅταν ἢ εἰμαρμένη καλῆ.
 ὑμεῖς μὲν οὖν, ἔφη, ὦ Σιμμία τε καὶ Κέβης καὶ οἱ
 ἄλλοι, εἰσαύθις ἔν τινι χρόνῳ ἕκαστοι πορεύσεσθε·
 ἐμὲ δὲ νῦν ἤδη καλεῖ, φαίη ἂν ἀνὴρ τραγικός, ἢ εἰμαρ-
 μένη, καὶ σχεδὸν τί μοι ὥρα τραπέσθαι πρὸς τὸ λου-
 10 τρὸν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ
 φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν
 νεκρὸν λούειν.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἶεν,
 ἔφη, ὦ Σώκρατες· τί δὲ τούτοις ἢ ἐμοὶ ἐπιστέλλεις ἢ Β
 15 περὶ τῶν παίδων ἢ περὶ ἄλλου του, ὅ,τι ἂν σοι ποιούν-
 τες ἡμεῖς ἐν χάριτι μάλιστα ποιοῖμεν; Ἄπερ αἰ-
 λέγω, ἔφη, ὦ Κρίτων, οὐδὲν καινότερον· ὅτι ὑμῶν
 αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ
 ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἅττ' ἂν ποιῆτε, κὰν μὴ
 20 νῦν ὁμολογήσητε· ἐὰν δὲ ὑμῶν μὲν αὐτῶν ἀμελήτε, καὶ
 μὴ θέλητε ὡσπερ κατ' ἴχνη κατὰ τὰ νῦν τε εἰρημένα
 καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ζῆν, οὐδ' ἐὰν πολλὰ
 ὁμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον C
 ποιήσετε. Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη,
 25 οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὅπως ἂν,
 ἔφη, βούλησθε, εἴανπερ γε λάβητέ με καὶ μὴ ἐκφύγω
 ὑμᾶς. γελάσας δὲ ἅμα ἠσυχῆ καὶ πρὸς ἡμᾶς ἀποβλέ-
 ψας εἶπεν, Οὐ πείθω, ἔφη, ὦ ἄνδρες, Κρίτωνα, ὡς ἐγὼ
 εἶμι οὗτος ὁ Σωκράτης, ὁ νυνὶ διαλεγόμενος καὶ διατάτ-
 30 των ἕκαστον τῶν λεγομένων, ἀλλ' οἶεταί με ἐκείνου

17 ἔφη λέγω Bekk. against the Bodl. 20 ὑμῶν μὲν αὐτῶν
 Herm. with the Bodl. μὲν om. Bekk. Stallb. with many mss.

εἶναι, ἔν ὄψεται ὀλίγον ὕστερον νεκρόν, καὶ ἐρωτᾷ δὴ,
 D πῶς με θάπτῃ. ὅτι δὲ ἐγὼ πάλαι πολλὸν λόγον πε-
 ποιήμαι, ὡς, ἐπειδὰν πῖω τὸ φάρμακον, οὐκέτι ὑμῖν
 παραμενῶ, ἀλλ' οἰχήσομαι ἀπιὼν εἰς μακάρων δὴ
 τινὰς εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, 5
 παραμυθούμενος ἅμα μὲν ὑμᾶς, ἅμα δ' ἐμαυτόν. ἐγ-
 γνήσασθε οὖν με πρὸς Κρίτωνα, ἔφη, τὴν ἐναντιαν
 ἐγγύην ἢ ἢν οὗτος πρὸς τοὺς δικαστὰς ἡγγυᾶτο. οὗτος
 μὲν γὰρ ἢ μὴν παραμενεῖν· ὑμεῖς δὲ ἢ μὴν μὴ παρα-
 μενεῖν ἐγγυήσασθε, ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσε- 10
 E σθαι ἀπιόντα, ἵνα Κρίτων ῥᾶον φέρῃ, καὶ μὴ ὄρων μου
 τὸ σῶμα ἢ καιόμενον ἢ κατορυττόμενον ἀγανακτῇ
 ὑπὲρ ἐμοῦ ὡς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ,
 ὡς ἢ προτίθεται Σωκράτῃ ἢ ἐκφέρει ἢ κατορύττει.
 εὖ γὰρ ἴσθι, ἢ δ' ὅς, ὦ ἄριστε Κρίτων, τὸ μὴ καλῶς 15
 λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ
 κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὶ,
 116 καὶ φάναι τοῦμόν σῶμα θάπτειν, καὶ θάπτειν οὕτως
 ὅπως ἂν σοι φίλον ἢ καὶ μάλιστα ἡγῆ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἶ- 20
 κημά τι ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ,
 ἡμᾶς δ' ἐκέλευε περιμένειν. περιεμένομεν οὖν πρὸς
 ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ
 ἀνασκοποῦντες, τοτὲ δ' αὖ περὶ τῆς ξυμφορᾶς διεξ-
 ἰόντες, ὅση ἡμῖν γεγонуῖα εἴη, ἀτεχνῶς ἡγούμενοι 25
 ὥσπερ πατρὸς στερηθέντες διάξειν ὄρφανοὶ τὸν ἔπειτα
 B βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἠνέχθη παρ' αὐτὸν τὰ
 παιδία—δύο γὰρ αὐτῷ υἱεῖς σμικροὶ ἦσαν, εἷς δὲ μέγας
 —καὶ αἱ οἰκείαι γυναῖκες ἀφίκοντο, [ἐκειναῖς] ἐναντίον
 τοῦ Κρίτωνος διαλεχθεῖς τε καὶ ἐπιστείλας ἅττα ἐβού- 30

12 καόμενον Bekk. with several mss.
 ἅττα om. Bodl. and many other mss.

13 δειν ἅττα Bekk.
 29 ἐκειναῖς bracketed by Herm.

ἐναντίον ἐκεῖναι Bodl. pr. m.

λετο, τὰς μὲν γυναῖκας καὶ τὰ παῖδια ἀπιέναι ἐκέλευ-
 σεν, αὐτὸς δὲ ἦκε παρ' ἡμᾶς. καὶ ἦν ἤδη ἐγγὺς ἡλίου
 δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν
 δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλ' ἄττα μετὰ ταῦτα
 5 διελέχθη, καὶ ἦκεν ὁ τῶν ἔνδεκα ὑπηρέτης καὶ στάς
 παρ' αὐτόν, Ὁ Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ C
 ὄπερ ἄλλων καταγιγνώσκω, ὅτι μοι χαλεπαίνουσι καὶ
 καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ
 φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ
 10 καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον
 καὶ πραότατον καὶ ἄριστον ἄνδρα ὄντα τῶν πρόποτε
 δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμοὶ
 χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ' ἐκεί-
 νοις. νῦν οὖν, οἴσθα γὰρ ἃ ἤλθον ἀγγέλλων, χαίρέ τε
 15 καὶ πειρῶ ὡς ῥᾶστα φέρειν τὰ ἀναγκαῖα. καὶ ἅμα D
 δακρύσας μεταστρεφόμενος ἀπῆει. καὶ ὁ Σωκράτης
 ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαίρει, καὶ ἡμεῖς
 ταῦτα ποιήσομεν. καὶ ἅμα πρὸς ἡμᾶς, Ὡς ἀστείος,
 ἔφη, ὁ ἄνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον
 20 προσῆει καὶ διελέγετο ἐνίοτε καὶ ἦν ἀνδρῶν λῆστος,
 καὶ νῦν ὡς γενναίως με ἀποδακρύνει. ἀλλ' ἄγε δὴ,
 ὦ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ
 φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἄνθρω-
 πος. καὶ ὁ Κρίτων, Ἄλλ' οἶμαι, ἔφη, ἔγωγε, ὦ Σώ- E
 25 κρατες, ἔτι ἡλίον εἶναι ἐπὶ τοῖς ὄρεσι καὶ οὐπα δεδυ-
 κέναι. καὶ ἅμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὄψιν πίνον-
 τας, ἐπειδὴν παραγγεληῖ αὐτοῖς, δειπνήσαντάς τε καὶ
 πιόντας εὖ μάλα, καὶ ξυγγενομένους γ' ἐνίοις ὧν ἂν
 τύχωσιν ἐπιθυμοῦντες. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ

6 καταγνώσομαι γε Bekk. γε om. Bodl. and three other mss.
 7 ἄλλων Bodl. τῶν ἄλλων Bekk. with four mss. 13 χαλεπαίνεις
 Bodl. χαλεπαίνεις Bekk. Stallb. with two mss. 14 ἀγγέλλων Bodl.
 and many mss. ἀγγελῶν Bekk. and Cobet, Var. Lect. p. 99.

ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἰκότως γ', ἔφη, ὦ Κρίτων,
 ἐκεῖνοί τε ταῦτα ποιοῦσιν, οὓς σὺ λέγεις, οἴονται γὰρ
 κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως
 117 οὐ ποιήσω· οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον
 πίων ἄλλο γε ἢ γέλωτα ὀφλήσειν παρ' ἑμαυτῷ, γλι- 5
 χόμενος τοῦ ζῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνότος.
 ἄλλ' ἴθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποιεῖ.

δγ
 δδ
 LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδί
 πλησίον ἐστᾶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρόνον
 διατρίψας ἤκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρ- 10
 μακον, ἐν κύλικι φέροντα τετριμμένον· ἰδὼν δὲ ὁ Σω-
 κράτης τὸν ἄνθρωπον, Εἶεν, ἔφη, ὦ βέλτιστε, σὺ γὰρ
 τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη,
 B ἢ πιόντα περιμέναι, ἕως ἂν σου βάρος ἐν τοῖς σκέλεσι
 γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. 15
 καὶ ἅμα ὤρεξε τὴν κύλικα τῷ Σωκράτει· καὶ ὃς λαβὼν
 καὶ μάλα ἴλεως, ὦ Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ
 διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου,
 ἀλλ' ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν
 ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τούτου τοῦ πόματος 20
 πρὸς τὸ ἀποσπείσαι τι; ἔξεστιν, ἢ οὐ; Τοσοῦτον,
 ἔφη, ὦ Σώκρατες, τρίβομεν, ὅσον οἴομεθα μέτριον εἶναι
 C πιεῖν. Μανθάνω, ἢ δ' ὅς· ἀλλ' εὐχέσθαι γέ που τοῖς
 θεοῖς ἔξεστί τε καὶ χρὴ, τὴν μετοίκησιν τὴν ἐνθένδε
 ἐκεῖσε εὐτυχῆ γενέσθαι· ἃ δὴ καὶ ἐγὼ εὐχομαί τε καὶ 25
 γένοιτο ταύτη. καὶ ἅμα εἰπὼν ταῦτα ἐπισχόμενος καὶ
 μάλα εὐχερῶς καὶ εὐκόλως ἐξέπιε. καὶ ἡμῶν οἱ πολ-
 λοὶ τέως μὲν ἐπιεικῶς οἰοί τε ἦσαν κατέχειν τὸ μὴ

3 εἰκότως is considered spurious by Cobet, Nov. Lect. p. 102: some mss. have εἰκότως ταῦτα. 10 διδόναι Bodl. II. δώσειν Bekk. with the other mss. 20 πόματος the mss. Stallb. prefers πώματος. τί λέγεις περὶ τοῦ πόματος; ἀποσπείσαι τι εἔξεστιν ἢ οὐ; Cobet, Var. Lect. p. 106. 24 μετοίκησιν Cobet, Var. Lect. p. 108.

δακρύνειν, ὡς δὲ εἶδομεν πίνοντά τε καὶ πεπωκότα,
 οὐκέτι, ἀλλ' ἐμοῦ γε βία καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ
 δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν· οὐ
 γὰρ δι' ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οἷον ἀν-
 5 δρὸς ἑταίρου ἐστερημένος εἶην· ὁ δὲ Κρίτων ἔτι πρότε- D
 ρος ἐμοῦ, ἐπειδὴ οὐχ οἷός τ' ἦν κατέχειν τὰ δάκρυα,
 ἐξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἔμπροσθεν χρόνῳ
 οὐδὲν ἐπαύετο δακρύνων, καὶ δι' αὐτὸ τότε ἀναβρυχησά-
 μενος κλαίων καὶ ἀγανακτῶν οὐδένα ὄντινα οὐ κατέ-
 10 κλασε τῶν παρόντων, πλήν γε αὐτοῦ Σωκράτους. ἐκεῖ-
 νος δέ, Οἴα, ἔφη, ποιεῖτε, ὦ θαυμάσιοι. ἐγὼ μέντοι
 οὐχ ἤκιστα τούτου ἕνεκα τὰς γυναῖκας ἀπέπεμψα, ἵνα
 μὴ τοιαῦτα πλημμυλοῦεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν E
 εὐφημίᾳ χρὴ τελευτᾶν. ἀλλ' ἡσυχίαν τε ἄγετε καὶ
 15 καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσυχύνθημέν τε καὶ
 ἐπέσχομεν τοῦ δακρύνειν. ὁ δὲ περιελθὼν, ἐπειδὴ οἱ
 βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑπτίος· οὕτω
 γὰρ ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ
 οὗτος ὁ δούς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει
 20 τοὺς πόδας καὶ τὰ σκέλη, κἄπειτα σφόδρα πιέσας αὐ-
 τοῦ τὸν πόδα ἤρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ
 μετὰ τοῦτο αὐθις τὰς κνήμας· καὶ ἐπανιών οὕτως ἡμῖν 118
 αὐτοῖς ἐπεδείκνυτο, ὅτι ψύχοιτό τε καὶ πηγνύοιτο. καὶ
 αὐτὸς ἤπτετο καὶ εἶπεν ὅτι, ἐπειδὴν πρὸς τῇ καρδίᾳ
 25 γένηται αὐτῷ, τότε οἰχθήσεται. ἤδη οὖν σχεδόν τι
 αὐτοῦ ἦν τὰ περὶ τὸ ἦτρον ψυχόμενα, καὶ ἐγκαλυψά-
 μενος, ἐνεκεκάλυπτο γάρ, εἶπεν, ὃ δὴ τελευταίου
 ἐφθέγγετο, ὦ Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὀφείλομεν
 ἀλεκτρύονα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. Ἄλλὰ

3 ἀπέκλαιον Bekk. with one ms.
 αὐτοῖς Bodl. αὐτοῖς om. Bekk. Stallb.
 πηγνύοιτο Bodl. corr. and other mss.

9 κλάων Bekk. 22 ἡμῖν
 23 πηγνύοιτο Bodl. pr. m.
 πηγνύοιτο Bekk. Stallb. Herm.

ταῦτα, ἔφη, ἔσται, ὁ Κρίτων· ἀλλ' ὕρα, εἴ τι ἄλλο
λέγεις. ταῦτα ἐρομένου αὐτοῦ οὐδέν ἔτι ἀπεκρίνατο,
ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρω-
πος ἐξεκάλυψεν αὐτόν, καὶ ὡς τὰ ὄμματα ἔστησεν
ιδῶν δὲ ὁ Κρίτων ξυνέλαβε τὸ στόμα τε καὶ τοὺς 5
ὀφθαλμούς. ἦδε ἡ τελευταῖή, ὧ Ἐχέκρατες, τοῦ ἐταίρου
ἡμῶν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαίμεν ἄν, τῶν τότε ὧν
ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ
δικαιοτάτου.

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NOTES.

I—IV. PROLOGUE. INCIDENTS OF THE EARLY MORNING IN THE PRISON.

I. p. 1, 1. *Αὐτός* 'personally.' The word is emphatically placed at the beginning of the first sentence and of the whole dialogue in order to vindicate greater authenticity to the whole relation. See also Don. p. 375. 5 *τί—ἐστιν ἅττα κ.τ.λ.* 'of what nature were the things he said:' *τί* stands for *τίνα* according to an idiom frequent enough in Plato, cf. Gorg. 508 c, *σκεπτέον, τί τὰ συμβαίνοντα* or Hipp. mai. 285 D, *τί μήν ἐστιν ἃ ἠδέως σου ἀκροῶνται* or Euthyphr. 15 A, *ἀλλὰ τί δὴ ποτ' αὖν εἶη ταῦτα*; See also Riddell § 20. Jelf § 381. But it would be perverse to correct those passages in which we find the regular construction: e. g. here 58 c, *τίνα ἦν τὰ λεχθέντα*, a phrase recurring also 102 A, at the beginning of ch. L.: see also Aeschin. adv. Timarch. § 154, *τίνα ποτ' ἐστὶν ἃ ἀντιγέγραμμαι*. The mss. often vary in such passages, and it is therefore advisable to adopt the reading given by the best authority. 6 *ἐγώ* 'I for my part:' *ἐγώ* is omitted in many mss., but given by the Bodl. and five other mss.; most editors omit it (Stallb. says 'nescio quo modo molestum ac paene inurbanum videtur'): but surely we have no right to do so against the authority of the best ms. 7 *τῶν πολιτῶν Φλιασίων*: we should expect *τῶν Φλιασίων*, and Hirschig actually has so in his text: but where the latter substantive is the name of a country or of the inhabitants of a country or city, the article is in Plato habitually omitted: see the instances quoted by Riddell, § 36. 8 *ἐπιχωροιάζει* literally 'stays,' but as this is only the result of previous going, we have *Ἀθήναζε*; comp. the constr. *παρεῖναι εἰς τι* and note on Apol. p. 25, 9. *τὰ νῦν*: we should suppose, a short time after the death of Socr. Phaedo is on his way from Athens to his native city Elis, and stops at Phlius on his route. This supposition affords a very natural occasion for the discourse. 9 *χρόνου*

συγχοῦ 'for a long time:' comp. Sympos. 172 c, πολλῶν ἐτῶν Ἀγάθων ἐνθάδε οὐκ ἐπιδεδήμηκεν.—ὅστις ἂν—οὐδὲ τ' ἦν: comp. Eur. Med. 1311, οὐκ ἔστιν ἧτις τοῦτ' ἂν Ἑλληνίδι γυνή Ἔπλη ποδ', and Aristoph. Lys. 109, οὐκ εἶδον οὐδ' ὀλισβον ὀκτωδάκτυλον, Ὅς ἦν ἂν ἡμῖν σκυτίνη πικουρία.

13 τὰ περὶ τῆς δίκης is an expression complete in itself, to which ὃν τρόπον ἐγένετο is added as an epexegetis. Heindorf justly says that it might also be οὐδ' ἄρα ἐπίθ. ὃν τρόπον ἐγένετο τὰ περὶ τὴν δίκην. Similar passages are Xen. Cyrop. 5, 3, 26 ἐπεὶ πύθοιτο τὰ περὶ τοῦ φρουρίου. Anab. 2, 5, 37 ὅπως μάθη τὰ περὶ Προξένου. See below the beginning of ch. II.

15 ταῦτα μὲν without a subsequent δέ, but the antithesis ἐκεῖνα δ' οὖ is readily understood by the reader. Or we have here one of the cases in which μὲν stands in the sense of μῆν: see on Crito p. 40, 16.

16 πολλῶ ὕστερον: thirty days after the trial: *triginta dies in carcere et in expectatione mortis exegit*, says Seneca Epist. 8, 1 (70), 9. See the passage from Xenophon quoted on 2, 12.

p. 2, 2 ἐστεμμένη with laurel-wreaths, laurel being the sacred tree of Apollo.

6 Θησεύς ποτε κ.τ.λ.: for a detailed account of this see Plut. Thes. c. 15 ff.

10 καὶ νῦν ἔτι: cf. also Plut. Thes. c. 23 f. who says that the ship was in existence until the time of Demetrius the Phalerean: τὸ δὲ πλοῖον ἐν ᾧ μετὰ τῶν ἡθίων ἔπλευσε καὶ πάλιν ἐσώθη, τὴν τριακόντορον, ἄχρι τῶν Δημητρίου τοῦ Φαληρέως χρόνων διεφύλαττον οἱ Ἀθηναῖοι. It is uncertain if the custom itself was observed after that time.

12 καθαρεύειν 'to be pure:' Plutarch in a passage somewhat resembling the one in Plato, Phœcion p. 758 F, says ἐφάνη—ἀνοσιώτατον γεγεῖναι τὸ μηδ' ἐπίσχειν τὴν ἡμέραν ἐκείνην, μηδὲ καθαρεῦσαι δημοσίου φόνου τὴν πόλιν ἐορτάζουσιν. See also below 67 A.

12 f. δημοσίᾳ μηδένα ἀποκτ.: comp. Xenophon's account Mem. 4, 8, 2 ἀνάγκη μὲν γὰρ ἐγένετο αὐτῶ μετὰ τὴν κρίσιν τριακόντα ἡμέρας βιώναι διὰ τὸ Δῆλια μὲν ἐκείνου τοῦ μηνὸς εἶναι, τὸν δὲ νόμον μηδένα ἐᾶν δημοσίᾳ ἀποθνήσκειν, ἕως ἂν ἡ θεωρία ἐκ Δήλου ἐπανέλθῃ.

15 ἀπολαβόντες is the technical word of ships being detained by contrary winds: so Herod. 2, 115, 2 ὑπ' ἀνέμων ἀπολαμφθέντες. Thuc. 6, 22, ἦν που ὑπὸ ἀπλοίας ἀπολαμβανόμεθα. Plato himself, Menex. 406 F, ἀπειλημένων ἐν Μιτυλήνῃ τῶν νεῶν.

16 αὐτοῦς, i. e. τοῦς ναῦτας or πλέοντας which is easily got from the πλοῖον mentioned just before.

II. p. 2, 23 τίνα is given on the authority of the Bodl. besides which it is also found in four other mss.: see n. on p. 1, 5. 24 ἐπιτηδείων = ἐταίρων (Moeris' gloss. p. 164 with express

reference to this passage). So Plut. de tranq. an. 466 E, *καὶ Σωκράτης μὲν ἐν δεσμωτηρίῳ φιλοσοφῶν διελέγετο τοῖς ἐταίροις.* 25 οἱ ἄρχοντες, viz. οἱ ἔνδεκα, merely denoted by the same name in the Apology 39 E, cf. also ib. 37 C where τοῖς ἔνδεκα is a gloss on τῇ αἰεὶ καθισταμένη ἀρχῇ. 27 *καὶ πολλοί γε:* *καὶ* is here used in an emphatic sense 'and even,' *atque adeo* or *atque* alone in Latin: see n. on Apol. p. 10, 7. Gorg. 455 C ὡς ἐγὼ τινὰς σχεδὸν καὶ συχνοὺς αἰσθάνομαι. p. 3, 1 ἀλλὰ σχολάζω γε = ἀλλ' ἐγωγε σχολάζω. 5 τοὺς ἀκουσομένους—ἔχεις, 'you have listeners of the very same disposition:' so Lach. 200 A, αὐτὸς ἄρτι ἐφάνης ἀνδρίας πέρι οὐδὲν εἰδώς, ἀλλ' εἰ καὶ ἐγὼ ἕτερος τοιοῦτος φανήσομαι, πρὸς τοῦτο βλέπεις. Literally ἕτερος τοιοῦτος is 'just such another.' The phrase is Herodotean: see 1, 120, 191. 3, 79. The plural shows that Echecrates was not the only auditor of Phaedo. Geddes compares below 102 A, ἡμῖν ἀποῦσι, νῦν δὲ ἀκούουσιν. 9 παρόντα με—ἔλεος εἰσήει: here we have the verb with an accus. just as in Eur. Med. 931 we find the analogous expression εἰσηγήθῃ μ' οἶκτος or Iph. Aul. 491 μ' ἔλεος εἰσηγήθε. Directly afterwards we have the same verb with a dative: 59 A. 10 ἀνὴρ: comp. above 57 A ὁ ἀνὴρ. The Bodl. and many other mss. read ἀνὴρ, while the article ὁ is added by inferior mss.: ἀνὴρ is maintained by Hermann who refers to 98 B beg. of ch. XLVII, but without much reason, as our note on that passage will show, and on the other hand Stallb. justly points out that in the oblique cases the article is never omitted, if ὁ ἀνὴρ stands in the general sense of the pronoun αὐτὸς or ἐκεῖνος. Riddell § 38 quotes the similar indefinite use of ἄνθρωπος in three passages of Aeschines. 11 τοῦ τρόπου κ.τ.λ. 'on account of his conduct and on account of his words.' For this genitive of cause see Don. p. 480 (β). Jelf § 495. 11 f. ὡς—ἐτελεύτα is a sentence added by way of epexegetis. γενναίως 'bravely:' οὐδὲν ἀγεννὲς ἢ ταπεινὸν ἐπραξεν, says Themistius (Or. 2 p. 58) of Socrates' conduct after his condemnation. 12 παρίστασθαι 'to appear,' cf. Eur. Rhés. 780, καὶ μοι καθ' ὕπνον δόξα τις παρίσταται and here below 66 B, beg. of ch. XI. 13 μηδ' εἰς "Αἶδου 'not even—,' because Socr.'s disciples considered him to be especially favoured by the gods, (θεοφιλοῦς μοίρας τετύχηκε Σωκράτης, Xen. Apol. 32), on account of Apollo's oracle (see on Apol. p. 7, 7) and perhaps also of the mysterious δαιμόνιον which seemed to establish a kind of communication between the gods and Socr. Plutarch (Mor. t. 2 p. 499 Wyt.) has the present passage in mind when writing ἀποθνήσκοντα δὲ αὐτὸν ἐμακάριζον οἱ ζῶντες ὡς οὐδ' ἐν

"Αιδου θεας άνευ μοίρας έσόμενον. This expression means 'without the gods ordaining it.' 16 παρόντι is, as it seems to me, justly referred to μοι by Heindorf so that the sense is εικός άν δόξειεν είναι μοι παρόντι πένθει έλεεινόν εισίεναι. Stallb. prefers understanding παρόντι πένθει as a general sentence, saying 'latet enim in hoc participio persona indefinita.' Whichever way we take it, the two datives παρόντι πένθει are certainly awkward, and it is difficult to understand why Plato did not rather prefer ούδέν πάνυ με έλεεινόν εισήει, ως εικός άν δόξειεν είναι παρόντα πένθει. (This reading is, as I find now, actually proposed by F. Jacobs in his Additam. in Athen. p. 97.) 17 έν φιλοσοφία είναι lit. 'in philosophia versari,' i. e. 'to hold philosophical conversations: so Soph. Oed. T. 562, ό μάντις ήν έν τή τέχνη 'was engaged on his art,' and Plato himself Meno 91 ε, τετταράκοντα έτη έν τή τέχνη όντα. Comp. also έν λόγοις είναι Xen. Cyrop. 4, 3, 23. Jelf § 622, 3 b. 18 τοιοῦτοί τινες 'somewhat of that character.' 19 άτεχνώς may be translated 'somehow or other: ' see n. on Apol. p. 3, 10. 23 γελώντες and δακρύνοντες are participles added in explanation of οὔτω, to which we should not supply διεκείμεθα, as the construction διάκειμαι γελών is not found in Greek: Heindorf quotes Soph. Oed. T. 10, τίνι τρόπῳ καθίστατε; δέισαντες ή στέρξαντες, where it is again impossible to assume a construction δείσας καθέστηκε. (See also Jelf § 693.) 24 'Απολλόδωρος called ό μανικός on account of his enthusiastic attachment to Socr.: n. on Apol. p. 20, 18. p. 4, 3 'Ερμογένης: it is uncertain what Hermogenes is meant. Crito is said (Laërt. 2, 121) to have had four sons: Critobulus, Hermogenes, Epigenes and Ctesippus. In the circle of Socr. we find, however, another Hermogenes and Epigenes: 'Ερμ. του 'Ιππονίκου Xen. Mem. 4, 8, 4, the poor son of a rich father, as the whole fortune had been inherited by another son, see Plato Crat. 384 c. 319 c. Then 'Επιγένης, the son of Antiphon ό Κηφισιεύς occurs Apol. 33 ε: from Xen. Mem. 3, 12, 1, we learn that he was young and his health delicate.—Αίσχίνης occurs also in the Apol. 33 ε, where see note. Fischer quotes Laërt. 3, 37, αὔτου (Αίσχίνου) Πλάτων οὔδαμῶθι τῶν έαυτου συγγραμμάτων μνήμην πεποιήται, ότι μή έν τῷ περι ψυχῆς και 'Απολογία. 4 'Αντισθένης became the founder of the Cynic sect. ήν stands here emphatically in the sense of παρῆν which Heindorf proposes as an emendation of the ms. reading. But see Jelf, § 650, 6 Obs. Κτήσιππος ό Παιαμιεύς is also mentioned Euthyd. 273 A, and Lysis 203 A, 206 c. ff. 5 Μενέξενος is the same whose name is given to one of Plato's

dialogues. He was rich and above all an admirer of Ctesippus.—*Πλάτων—ἡσθένει*: it is a good observation by Forster that Plato means here to show the extent of his great love for Socr., by giving us to understand that the trial and the subsequent proceedings had so much shaken his health, that he was unable to be present at the last act of the drama. Xenophon is not mentioned here, as he was then in Asia Minor where he had gone a year before Socr.'s death. 8 *Σιμμίας ὁ Θηβαῖος καὶ Κέβης*, both

νεανίσκοι at the time (89 A), play important parts in the dialogue. In Xen. Mem. 1, 2, 48, we have the same list as here: *καὶ Σιμμίας καὶ Κέβης καὶ Φαιδώνδης*, only the latter is in our text called *Φαιδωνίδης* according to the authority of the Bodl. and other good mss., but as he was most probably a Theban as well as the other two with whom his name is coupled, he was no doubt really called *Φαιδώνδας*. 9 *Εὐκλείδης*, the founder of the Megaric branch of the Socratic philosophy, in which the dialectic part became most prominent. In the Theaetetus Euclides converses with Terpsion, of whom nothing further is known.

11 *Ἀριστιππος* the chief of the Cyrenaic school.—*Κλεόμβροτος* is most probably ὁ *Ἀμβρακιώτης* who did not come to see Socr. in his prison, but on reading Socr.'s Phaedo killed himself by throwing himself into the sea. (See Cic. Tusc. 1, 34, 84, who relates this on the authority of Callimachus.) No doubt Plato intends here to record a censure on the conduct of both Aristippus and Cleombrotus who though near enough, yet delayed coming to assist at their master's last moments. There seems also to be a slight indication of this in the verb *ἐλέγοντο*, inasmuch as this shows that at the time there was not much communication between the two and the rest of the disciples. This was also the impression the ancients themselves gained from this passage: cf. Laert. 2, 65 (of Aristippus) *ἐκάκισεν αὐτὸν καὶ Πλάτων ἐν τῷ περὶ ψυχῆς*, and Demetr. de Eloc. § 306 quotes this as a good instance of an innuendo.

III. p. 4, 21 *πλησίον γὰρ ἦν*: cf. Plato Legg. 10, 908 A, *δεσμωτηρίων δὲ ὄντων ἐν τῇ πόλει τριῶν, ἐνὸς μὲν, κοινοῦ τοῖς πλείστοις, περὶ ἀγορὰν κ.τ.λ.* It was in the ἀγορὰ where the ἡλιασταὶ sat. 23

ἀνεψέγετο, the rarer form in Attic Greek, *ἀνεψέγγυτο* being the approved form in the best writers, and *ἠνοίγετο* in the κοινή, though we find *ἠνοίγε* as early as Xenophon (e.g. Hell. 1, 1, 2.5, 13.6, 21).

24 *πρῶς* is the Platonic form, not *πρωί*, s. on Crito, p. 39, 1.—*ἀνοιχθείη*: both here and above the optative denotes the repetition of the action. *εἰσῆμεν* is probably the form used by Plato himself,

although the Bodl. and other good mss. read *εισήειμεν*: but see Protag. 316 A (*προσῆμεν*), ib. 362 (*ἀπῆμεν*): Krüger, Grammar § 38, 3, 1.

p. 5, 3 *ἡμέρα* is considered spurious by Hermann, but Stallb. justly compares Herod. 9, 22, *τῇ ὑστερατῇ ἡμέρῃ*, Thuc. 5, 73, 3, *τῇ τε προτεραίᾳ ἡμέρᾳ*, and Eur. Hipp. 275, *τριταίαν ἡμέραν*, Hec. 32, *τριταῖον φέγγος*.

7 *περιμένειν* 'to wait,' the same expression as above *περιεμένομεν*. So Arist. Thesmoph. 70, *περίμεν' ὡς ἐξέρχεται*. See Riddell's elaborate note on the difference between *ἐπιμένειν* and *περιμένειν*, § 127.

7 f. *μὴ πρότερον—ἕως ἄν—*: instead of this we expect rather *πρὶν ἄν*, but Stallb. justly compares Lys. contra Eratosth. § 71, *οὐ πρότερον εἶπασε τὴν ἐκκλησίαν γενέσθαι ἕως ὁ καιρὸς ἐπιμελῶς ὑπ' αὐτοῦ ἐτηρήθη*, and other passages in which the same construction appears.

11 *ἐκέλευσε* is the reading of the Bodl. pr. m., to which Hermann prefers *ἐκέλευε*, the reading of the second hand and many other mss.: but it is easy to perceive that this is the correction of a grammarian who endeavoured to make the construction smoother by having two imperfects, *ἦκε* and *ἐκέλευε*. But comp. below 61 A, *ἐπειδὴ—ἐγένετο καὶ—διεκόλυε*, and ib. D, *καθῆκε—καὶ—διελέγετο*. *εἰσιόντες* significantly repeats the last word of the preceding sentence.

13 *γινώσκεις γάρ* is to a certain extent ironical: 'for you know her.' The complaints of a foolish, though affectionate woman disturb the serene harmony of the whole scene. See below 117 D, *ἐν εὐφημίᾳ χρῆ τελευταῖαν*.

14 *τὸ παιδίον αὐτοῦ* 'his youngest child:' most probably Socr.'s son Menexenus. Lamprocles, the eldest, was *νεανίσκος* at the time: Xen. Mem. 2, 2, 1.

15 *ἀνευφήμησε* 'moaned out aloud:' the verb *εὐφημεῖν* is often used where rather the opposite *δυσφημεῖν* would seem appropriate: cf. Soph. Trach. 783 f. *ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς*, *Τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου*. Eur. Or. 1335, *ἀνευφημεῖ δόμος*, and Aeschyl. fr. 38, *εὐφήμοις γόοις*.

16 *ὑστατον δῆ*: *δῆ* is just as expressive as *ergo* in Horace's well-known *ergo Quintiliium perpetuus sopor urget*; in the same way Ajax says in Soph. 857 f. *τὸν διφρευτήν Ἥλιον προσενέπω, Πανύστατον δῆ κοῦποτ' αὖθις ὑστερον*.

20 *τῶν τοῦ Κρίτωνος* sc. *ἀκολουθῶν*. The *ἀκόλουθοι* are the Roman *pedisequi*. Below, 116 B, Xanthippe returns to Socrates.

21 *ἀνακαθίζόμενος* 'seating himself in an erect position.'

23 *τρίβων ἅμα* 'whilst rubbing:': below, 61 C, we have the opposite order *ἅμα λέγων*, but generally *ἅμα* stands behind the participle, e.g. Herod. 1, 179 *ὀρύσσοντες ἅμα τὴν τάφρον ἐπλίνθον τὴν γῆν*, and Xen. Anab. 3, 3, 7, *φεύγοντες ἅμα ἐτίτρωσκον*.

See Don. p. 579, § 576. Jelf, § 696, Obs. 5.—*ἀτοπον* ‘curious, queer.’ 24 f. *ὡς θαυμ. πέφυκε πρὸς*—‘in what a marvellous relation does it stand to —;’ the dative of the infinitive which follows adds the reason; translate *τῷ* ‘inasmuch as:’ see below, 74 D. A similar sentence occurs in Livy 5, 4, *labor voluptasque dissimillima natura societate quadam inter se naturali sunt iuncta.* 26 *ἐθέλειν* if used of inanimate objects, imparts to the sentence the value of a general observation: comp. Her. 1, 74, 3, *ἀνευ ἀναγκαίης ἰσχυρῆς συμβάσιος ἰσχυραὶ οὐκ ἐθέλουσι συμμενεῖν*, and so also in the same writer 7, 50. 157. 8, 60. In Thucydides the word never has any other meaning: comp. e.g. 2, 89, 8, *ἡσσημένον δὲ ἀνδρῶν οὐκ ἐθέλουσιν αἱ γνώμαι πρὸς τοὺς αὐτοὺς κινδύνους ὁμοίαι εἶναι.* p. 6, 2 *ἐκ μᾶς κορυφῆς κ.τ.λ.*: cf. Gellius N. A. 6, 1, *namque itidem sunt bona et mala, felicitas et infortunitas, dolor et voluptas: alterum enim ex altero, sicut Plato ait, verticibus inter se contrariis deligatum est.* 6 *αὐτοῖς* is the dative of reference, as to the sense nearly equal to *αὐτῶν* which is the reading of inferior mss. and editions. See Riddell, § 28.

8 Hirschig writes *ἐπακολουθεῖν*, saying, ‘subiunguntur enim haec tanquam e mente Aesopi.’ It is, however, easy to see that there is no cogent reason for making this change. *ὥσπερ οὖν—ἔοικεν=κατ’ ἐμὸν νόον* Theocr. 7, 30. There is an abundance of expression in *φαίνεται* in the main clause; but this should be attributed to the unrestrained and somewhat careless style of conversational language. It is true, the instance which Stallb. quotes from Lysis 221 E is not to the purpose: but a similar redundancy of expression may be observed in Arist. Plut. 826, *δῆλον ὅτι τῶν χρηστῶν τις ὡς ἔοικας εἶ.*

IV. p. 6, 14 *ἐντείνειν* is the technical term of adapting words to metre or melody: Protag. 326 B *εἰς τὰ καθαρίσματα ἐντείνοντες*, and Plutarch relates of Solon *τοὺς νόμους ἐπεχείρησεν ἐντείνας εἰς ἔπος ἐξενεγκεῖν.* Diog. Laërt. 2, 41, gives the beginning of one of Socr.’s *μῦθοι*: *Αἰσωπὸς ποτ’ ἔλεξε Κορίνθιον ἄστν νέμουσι, Μῆ κρίνειν ἀρετὴν λαοδίκῳ σοφίῃ.* The same writer has also preserved the first line of the *προοίμιον* (or, as he calls it, *παιάν*) on Apollo: *Δῆλ’ Ἄπολλον, χαῖρε, καὶ Ἄρτεμι, παῖδε κλεινῷ.* It was still in existence at the time of Themistius (+ c. 390 A.D.) who speaks of it Or. p. 32, Dind. But from Diog. Laërt. himself we learn that the ancients were not quite sure of the authenticity of the poem which went under Socr.’s name.

16 *Εὐνήδος*: see on Apol. p. 6, 28. 17 *ἐποίησας* is the technical term of the occupation of the *ποιητής*

(the 'maker' in old English): comp. especially such a passage as Euthyphr. 12 A, λέγω τὸ ἐναντίον ἢ ὁ ποιητῆς ἐπόνησεν, ὁ ποιήσας κ.τ.λ.

19 τοῦ ἔχειν ἀποκρ. *me habere quod respondeam*, 'that I may know how to answer.' οὐκ ἐκείνω βουλόμενος κ.τ.λ.: here ἐκείνω refers to the same person as αὐτῷ before and αὐτοῦ afterwards. Instances of this kind occur frequently in Plato; see Riddell § 49 F.

23 ἀντίτεχνος 'rival.' 23 f. οὐ ῥᾶδιον εἶη: it is difficult to decide if this is a sincere expression of Socr.'s opinion, or his accustomed irony. In the Apology Socr. certainly appears not to think very highly of Euenus, and here also Cebes seems to represent the man as jealous of competition and of an inquisitive nature.

25 ἀφοσιούμενος: Socr. was afraid of doing something ἀνόσιον in neglecting the injunction of the dream. —πολλάκις 'perhaps,' a sense of the word of the most frequent occurrence in Plato: see e.g. 61 A, especially after εἰ ἄρα, comp. Lach. 179 B. Polit. 264 B. Comp. *cum saepe* Virg. Aen. 1, 148. In the following clause πολλάκις stands of course in its common sense.

28 ὄψις 'appearance, shape.' 29 μουσικὴν ποίει καὶ ἐργάζου 'h. e. *musicam fac atque tracta*. ποίει ita accepit primum Socr. pro simplici fac, deinde sensu exquisitiore ad poesin et ver-
sum compositionem retulit.' WYTT.

p. 7, 4 ὅπερ ἔπραττον 'what I made the task of my life:' for this emphatic sense of πράττω see n. on Crito p. 45, 22.—παρακελεύεσθαι is 'to exhort to do a thing,' ἐπικελεύειν 'to encourage when one is doing it' (ἐπί denoting here 'after'). So Xen. Cyrop. 6, 3, 27, τοῖς τὸ δέον ποιοῦσιν ἐπικελεύειν.

5 φιλοσοφίας μὲν οὐσης μεγίστης μουσικῆς, cf. Strabo 10, p. 717 B, μουσικὴν ἐκάλεσεν ὁ Πλάτων καὶ ἔτι πρότερον οἱ Πυθαγόρειοι τὴν φιλοσοφίαν, and especially the beautiful passage Laches 188 C, ὅταν—ἀκούω ἀνδρὸς περὶ ἀρετῆς διαλεγόμενου ἢ περὶ τίνος σοφίας, ὡς ἀληθῶς ὄντος ἀνδρὸς καὶ ἀξίου τῶν λόγων ὧν λέγει, χαίρω ὑπερφυῶς, θεώμενος ἅμα τὸν τε λέγοντα καὶ τὰ λεγόμενα ὅτι πρέποντα ἀλλήλοις καὶ ἀρμόττοντά ἐστι· καὶ κομιδῆ μοι δοκεῖ μουσικὸς ὁ τοιοῦτος εἶναι, ἀρμονίαν καλλίστην ἡρμωσμένους, οὐ λύραν οὐδὲ παιδιᾶς ὄργανα, ἀλλὰ τῷ ὄντι ζῆν ἡρμωσμένους οὐ αὐτὸς αὐτοῦ τὸν βίον σύμφωνον τοῖς λόγοις πρὸς τὰ ἔργα ἀτεχνῶς Δωριστί, ἀλλ' οὐκ Ἰαστί κ.τ.λ.

9 τὴν δημῶδη=ἦν ὁ δῆμος (οἱ πολλοὶ) καλεῖ μουσικὴν.

11 ἀφοσιώσασθαι=τὰ ὅσια ποιήσασθαι.

13 ἐποίησα 'wrote a poem.' 15 f. μύθους, ἀλλ' οὐ λόγους: yet above, D, Cebes himself speaks of Αἰσώπου λόγοι; but Socr. takes here the two words in a stricter sense, according to which

λόγος means a true and μῦθος a fictitious or invented relation of something. So Aphthon. Progymn. μῦθος ἐστὶ λόγος ψευδής, εἰκονίζων ἀλήθειαν. Longus 2, p. 48, πάνυ ἐτέρφθησαν ὥσπερ μῦθον, οὐ λόγον, ἀκούοντες. ποιεῖν stands of course again in the same sense as just before.—In αὐτὸς οὐκ ἦ μυθ. we notice a transition to direct speech, else we should expect οὐκ εἶην. The form ἦ instead of ἦν occurs in other places in Plato and is here expressly attested by Photius in his lexicon s. v. ἦν.

17 ἠπιστάμην 'I knew, was acquainted with.' Protagoras (Prot. 339 B) quoting the beginning of a poem by Simonides adds, τοῦτο ἐπίστασαι τὸ ἄσμα (do you know the poem) ἢ πᾶν σοι διεξέλθω; 18 οἷς πρώτοις ἐνένυχον is, strictly speaking, superfluous after οὖς προχείρους εἶχον with which it is nearly identical in sense. But it would be perverse to suspect an interpolation, as the Platonic style is naturally profuse and redundant.

V—VII. CONVERSATION ON THE WILLINGNESS OF TRUE PHILOSOPHERS TO ESCAPE FROM THE PRISON OF THE BODY, THOUGH IT IS SINFUL TO DESTROY ONE'S OWN LIFE.

V. p. 7, 20 ὡς τάχιστα is given in our edition in conformity with the best mss. Heindorf considers these words as an interpolation, because in his opinion Socr. is not speaking of voluntary death, but of the θανάτου μελέτη peculiar to philosophers. But Stallb. justly says 'Socr. consulto per dilogiam loquitur, unde sermo deinde flectitur ad mortem voluntariam.' The author of the Epist. Socr. xiv p. 35, refers to this passage so as to support the reading of the Bodl.: Εὐνήνδον τὸν ποιητὴν παρεκάλει δι' ἡμῶν, εἰ εὖ γιγνώσκοι, ἵναί θᾶττον παρ' αὐτόν, ἐπειδὴ φιλόσοφος ἐστὶ διὰ τὴν ποίησιν.

22 οἶον παρ. 'What is it that you advise,' etc. See below, 117 D, οἶον ποιεῖς.

23 πολλά 'on many occasions' and so=πολλάκις: cf. Parm. 126 B, Ζήνωνος ἐταίρω πολλά ἐντετύχηκε, and similarly Lach. 197 D, ὁ Δάμων τῷ Προδίκῳ πολλά πλησιάζει. Crat. 396 D, ἔωθεν πολλά αὐτῷ συνῆν. Xen. Cyrop. 1, 5, 14, πολλά μοι συνόντες ἐπίστασθε κ.τ.λ.

24 οὐδ' ὁπωσιούν: cf. Apol. 17 B (p. 1, 9). 25 ἐκὼν εἶναι: see n. on Apol. p. 31, 5. Krüger § 55, 1, 1, quotes from Xenophon τὸ ἐπ' ἐκείνοις εἶναι ἀπολώλατε, 'as far as it depends upon them, you are undone.'

25 πείσεται: after this ἄν is added in some mss., but see Jelf § 424. δ (note). 25 φιλόσοφος, in reality α σοφιστής, as which he is mentioned in the Apology, 20 c.

28 πρᾶγμα 'study': see on Apol. p. 6, 5. βιάσεται αὐτὸν sc. ἀποθανεῖν=ἀποκτενεῖ ἑαυτόν. 29 φασι: sc.

φιλόσοφοι and especially the Pythagoreans. But by using the word *φασί*, Socr. insinuates that for him this is still an open question. p. 8, 1 [*ἀπὸ τῆς κλίνης*] see crit. note. Stallb.'s argument 'verba genuina videntur vel propterea, quod ea opponuntur superioribus illis p. 60 B, *ἐπὶ τὴν κλίνην συνέκ.*' is anything but cogent: on the contrary, this very consideration would lead an interpolator to add the words.

2 οὕτως is not necessarily required after the participle, but serves to enforce its meaning: Heindorf quotes Rep. 9, 576 E, *καταδύντες εἰς ἅπασαν (πόλιν) καὶ ἰδόντες, οὕτω δόξαν ἀποφαινόμεθα*, and Lys. in Agorat. § 39, *ἵνα τὰ ὕστατα ἀσπασάμενοι τοὺς αὐτῶν οὕτω τὸν βίον τελευτήσειαν*. See also here below, 67 E.

4 Hirschig writes here *αὐτὸν ἑαυτὸν βιάζεσθαι*, and this seems very probable: see below, l. 15. Hirschig adds 'non opus pronomine hoc personali, ubi subiectum intelligendum in superioribus latet, uti in C οὐ μέντοι γ' ἴσως βιάσεται αὐτόν, scil. Εὐθύνης.'

5 τῷ ἀποθνήσκοντι 'a dying man:' the article with a participle often stands in a general sense, if a certain act is attributed to an uncertain person, cf. Krüger § 50, 4, 3.

7 Φιλολάω συγγεγονότες 'having been pupils of Ph.:' for *συγγίγνεσθαι* and similar expressions see n. on Apol. p. 5, 5. Philolaus was a contemporary of Socr.; the fragments commonly attributed to him are, however, of somewhat doubtful authority: see Mr I. Bywater 'On the fragments attributed to Philolaus the Pythagorean' in the (New) Journal of Philology, Vol. I. p. 21—53.

8 σαφῶς sc. ἀκηκόαμεν: cf. Euthyphr. 7 A, *εἰ μέντοι ἀληθῶς*, to which we have to supply *ἀπεκρίνω* from the preceding sentence. Stallb. approves of *σαφές*, the reading of the mss. of the second class; he says 'apparet enim rem ipsam ut incertam notari, non audiendi modum;' but the latter is the consequence of the former, as Cebes could not distinctly understand (*ἀκούειν*) Philolaus' doctrine on account of the manner in which it was put forth: cf. what the Scholiast says *δι' αἰνιγμάτων ἐδίδασκε, καθάπερ ἦν ἔθος τοῖς Πυθαγορείοις*.

9 φθόνος οὐδεὶς λέγειν 'ea vobis non invidebo' = I will not withhold it from you: cf. Soph. 217 B. Legg. 2, 644 A.

10 καὶ μάλιστα 'especially.'

11 μέλλοντα ἐκ. ἀποδ. forms the subject accusative for *διασκοπεῖν καὶ μυθολογεῖν*. *ἐκέισε* of course = *εἰς* "Αἰδου, but this is intentionally avoided. *μυθολογεῖν* is like *διαμυθολογεῖν*, for which see n. on Apol. p. 35, 15: but it includes also, no doubt, a hint as to the *μῦθος* which follows later on in the dialogue.

12 ἐκεῖ stands for *ἐκέισε*: cf. Herod. 9, 108, *ἐκεῖ ἀπίκετο*. Hirschig reads *ἐκέισε* and compares below, 107 D, and 117 C.

VI. p. 8, 17 *νῦν δὴ* is explained *πρὸ δλιγου χρόνου* by Timaeus. *δὴ νῦν* has a different meaning, 'this very minute.' 21 *ἀκούσας* has the emphatic sense of 'understanding:' see above l. 8. *μόνον τῶν ἄλλων ἀπάντων* is an expression not strictly logical, but easily understood. We have two constructions mixed up here: *μόνον ἀπάντων* and *διαφερόντως τῶν ἄλλων*. See also Riddell § 172. 23 *ἀπλοῦν* 'of a simple nature, without ambiguity,' since other things may be good or bad, true or untrue, according to circumstances: cf. Symp. 318 D, *πάσα γὰρ πράξις ᾧδ' ἔχει· αὐτὴ ἐφ' ἑαυτῆς πραττομένη οὔτε καλὴ οὔτε αἰσχρά... οὐκ ἔστι τούτων αὐτὸ καθ' αὐτὸ καλὸν οὐδέν, ἀλλ' ἐν τῇ πράξει, ὡς ἂν πραχθῆ, τοιοῦτον ἀπέβη.* 23 *οὐδέποτε τυγχάνει* is also dependent on *εἰ*, and perhaps we should therefore expect *μηδέποτε*, but we may here again notice a confusion between direct and indirect speech, of which so many and various instances occur in the best writers. *τυγχάνει* is used without a participle (*ὄντα* or *ἔχοντα* or *διακείμενα*): see Apol. 38 A; Gorg. 502 B; Protag. 313 E; Phaedr. 230 A. 24 *καὶ τᾶλλα* is taken = *κατὰ τᾶλλα* by Stallb.; but whichever way we may explain the difficult words which follow, it seems more natural to take *τᾶλλα* as a nom. = *ὥσπερ τᾶλλα τυγχάνει ὄντα*. Soer. says, 'This alone we maintain to be true under any circumstances, and not like other things which may sometimes be good, sometimes bad.' *ἔστιν ὅτε κ.τ.λ.* This is a very difficult passage which has been commented on recently by more than one scholar: see crit. note. Instead of wearying the reader with their different opinions, we will rather record what we consider a satisfactory explanation. In the first place then it is clear that *ἔστιν οἷς* is added in a loose manner after the dative *τῷ ἀνθρώπῳ*: this was felt by the scribe of one of the mss. in which we find *τῶν ἀνθρώπων*, but see Heindorf: '*τῶν ἀνθρώπων iunctum sequenti οἷς praeferrem, ni intercederet ἔστιν ὅτε.*' Soer. has stated before that, in his opinion, a man is not allowed to kill himself, and this he maintains to be true, be the circumstances of each individual case ever so different. This, he goes on, may perhaps appear strange to you, and you may think that to some men and under certain circumstances, death may be preferable to life. It is true that Geddes states that this sense 'is at variance with the drift of the passage, as well as with the spirit of Platonic sentiment:' but *τοῦτο* clearly refers to the beginning of the chapter = *τὸ μὴ θεμιτὸν εἶναι αὐτὸν ἑαυτὸν ἀποκτινύναι*; and again, the next clause does *not* admit the possibility of the reverse 25 *φαίνεται*: Hirschig's conjecture *φανείται* is plausible and per-

haps true, though not necessarily so. 28 ἴττω Ζεύς: so Cebes says as a Boeotian (βοιωτιάζων τῇ φωνῇ, Xen. Anab. 3, 1, 26). The same expression is quoted from Arist. Acharn. 911, but there the genuine Boeotian ἴττω Δεὺς appears now in the texts in accordance with the best ms. ἴττω = ἴστω. Olympiodorus has here a good observation, καὶ εἰκότως ἐγχαώρια γλώττη ἐχρήσατο, ἐνδεικνύμενος τὸ φυσικὸν καὶ ἐγχαώριον θαῦμα ὃ εἶχε πρὸς τὸν Σωκράτην.

p. 9, 1 οὕτω γε 'at first sight,' i.e. before it is properly considered. 2 ἐν ἀπορρήτοις: the most natural explanation of this seems to be of the ἀπόρρητα or 'esoteric' precepts of the Pythagoreans. So Socr. says of Protagoras, Theaet. 152 c, ἡμῖν μὲν ἤνιξάτο τῷ πολλῷ συρφετῷ, τοῖς δὲ μαθηταῖς ἐν ἀπορρήτῳ τὴν ἀλήθειαν ἔλεγε. Such ἀπόρρητα are attributed to almost all schools of philosophy by Clemens Alexandr. Strom. 5, p. 575 A, and of Plato himself ἀγραφα are mentioned by Aristotle Phys. Auscult. 4, 2 and by others. Numenius wrote a book περὶ τῶν παρὰ Πλάτωνι ἀπορρήτων (Euseb. Praep. Ev. 13, 5, p. 650 D).

3 ἐν τινι φρουρᾷ: cf. Cic. Cato M. c. 20, *ita fit ut illud breve vitae relicuum nec avidè appetendum senibus nec sine causa deserendum sit, vetatque Pythagoras iniussu imperatoris, id est dei, de praesidio et statione vitae decedere.* But φρουρά is not *statio* or *praesidium*, but 'prison.' On the fragment attributed to Philolaus μαρτυρέονται δὲ καὶ οἱ παλαιοὶ θεολόγοι τε καὶ μάντις, ὡς διὰ τινος τιμωρίας ἢ ψυχῆ τῷ σώματι συνέζευκται καὶ καθάπερ ἐν σήματι τοῦτ' ἔθεται see Mr Bywater l. c. p. 47.

5 μέγας τις 'rather profound:' τις enforces the adjective; see a similar instance Crito p. 41, 2. 9 τοῖς θεοῖς (dative of reference) 'with regard to the gods.' Riddell § 28. As for the sentiment, comp. Legg. 906 A, ἡμεῖς δ' αὖ κτήματα θεῶν καὶ δαιμόνων. κτημάτων 'of your slaves:' see Porson's note on Eur. Med. 48 παλαιὸν οἴκων κτήμα.

12 βούλει: according to the rules of indirect speech we should expect βούλοιο, but again we observe here the intrusion of the forms of direct speech. Heindorf quotes Gorg. 464 D, ὥστ' εἰ δέοι—διαγωνίζεσθαι—πότερος ἐπάτει περὶ τῶν χρηστῶν—λιμῷ ἂν ἀποθανεῖν τὸν ἰατρόν.

16 πρὶν—ἐπιπέμψη: here Heindorf and Bekker insert ἂν after πρὶν. Heindorf says: 'apud poetas Atticos πρὶν subiunctivo saepius iungitur: apud prosae scriptores corrigi huiusmodi omnia debent.' But it becomes then necessary to correct a great many passages. Not to mention Herodotus (1, 19. 136; 6, 133; 7, 8) who might here be supposed to side with poetical usage, we may quote Thuc. 8, 9 *οἱ Κορινθιοὶ—οὐ προεθυμήθησαν ξυμπλεῖν πρὶν τὰ Ἴσθμια—διορθάσωσιν*

and *ibid.* οὐ βουλόμενοι πω πολέμιον ἔχειν, πρὶν τι καὶ ἰσχυρὸν λάβωσι. In two instances in Plato, Tim. 57 B, and Theaet. 169 B, the editors add *ἄν*, but see also Legg. 9, 873 A. In the orators we find instances of *πρὶν* with a subj.: Aeschin. adv. Ctesiph. § 60 (where, however, Reisig and Franke read *πρὶν ἄν* against the mss.), and Hyperid. p. 7 Bab. although Schneidewin there too corrects *πρὶν ἄν αὐτό*. (See also Riddell § 63.)

VII. p. 9, 2 *ῥαδίως* 'easily,' i.e. 'willingly.' We have the word directly afterwards in the same meaning, 63 A. 22 For *ἀγανακτεῖν ἀπίοντας* see Jelf, § 549 C. 24 *ἄριστοι εἰσι τῶν ὄντων ἐπιστάται*: cf. Legg. 10, 902 B, *θεῶν γε μὴν κτήματά φαμεν εἶναι πάντα ὅποσα θνητὰ ζῶα, ὥσπερ καὶ τὸν οὐρανὸν ὄλον—ἤδη τοίνυν σμικρὰ ἢ μεγάλα τις φάτω ταῦτα εἶναι τοῖς θεοῖς: οὐδετέρως γὰρ τοῖς κεκτημένοις ἡμᾶς ἀμελεῖν ἂν εἴη προσήκον, ἐπιμελεστάτοις γε οὐσι καὶ ἀρίστοις.* 25 *αὐτός* sc. ὁ φρονιμώτατος: the construction changes from the plural in the preceding sentence to the singular, and in general transitions of this kind are not rare in Plato: cf. e.g. Protag. 319 D, 324 A, 334 C. 27 *ταῦτα* where we should expect *τοῦτο*: so we have it below, 70 D. Other instances are collected by Riddell, § 41 B; Jelf, § 383 Obs. 28 *ἀπὸ τοῦ δεσπότη* 'from his master.' The peculiar foolishness is here the act of running away from a man whom you detest for the sole reason of him being your master. p. 10, 8 *πραγματεία*: 'τὴν πραγματεΐαδ ἄπορίαν πραγματεῖαν ἐκάλεσεν ὁ Πλάτων.' Olympiodorus. 9 *ἐπιβλέψας* no doubt with an ironical expression of the face. This irony is also perceptible in *ταῶς. αἰέ τοι*: Geddes justly observes that there is a certain playfulness in this expression, marked also by the imitation of Homeric language, e.g. Il. 5, 83, *αἰέ τοι ῥίγιστα θεοὶ τετληότες εἴμεν*. Below, 77 A, Cebes is described as *καρτερώτατος πρὸς τὸ ἀπιστεῖν τοῖς λόγοις.* 11 f. *μοι—αὐτῷ* is more emphatic than *ἐμαντῷ*. About the phrase *τί λέγειν* see n. on Crito p. 45, 3. 13 *ἄνδρες σοφοὶ ὡς ἀληθῶς*: the more usual order of words would be *ἄνδρες ὡς ἀλ. σοφοί*: cf. below, p. 12, 17, *οἱ ὡς ἀληθῶς φιλόσοφοι*, 66 B, ὁ γνησίως φιλόσοφος, but 67 D, ὁ φιλοσοφῶν ὀρθῶς. 13 *ἀμείνους αὐτῶν* is given by the mss., not *αὐτῶν*, which is the arbitrary change of many editors. Stallb. justly compares 107 C, below, *τῆς αὐτῶν κακίας* where again some editions read *αὐτῶν*.

VIII. SOCRATES ADVANCES THE PROPOSITION THAT BY DEATH WE ARE NOT REMOVED FROM THE PROTECTION OF THE GODS, AND AFTER A FRUITLESS WARNING OF THE EXECUTIONER, THAT THE

EXCITEMENT OF A DISPUTATION MIGHT RENDER DEATH MORE PAINFUL, SOCRATES BEGINS THE DISCUSSION.

p. 10, 21 *πιθανώτερον*, because the judges pronounced sentence against Soer. 26 *οὐκ ἀγανακτῶν*: but Olympiodorus reads *μὴ ἀγ.* There is, however, no doubt as to the choice between these two readings. Soer. says 'I should be wrong not to grieve,' but as in reality he does not grieve, he must use *οὐκ*, not *μὴ*. (See also Jelf, § 746, 1.) 27 *ἄνδρας τε*: as if *καὶ παρὰ θεοῦς* should follow; but instead of this the construction is varied.

p. 11, 1 *ὅτι—ἥξειν*: the infinitive is owing to the continued influence of *ἐλπίζω*—though we might also quote Jelf, § 804, Obs. 7. Hirschig brackets *ἥξειν*; his note is as follows 'pessum dederunt Atticum sermonem explendo ellipsin: repetendum est et ἀφίξεσθαι (= ἥξειν) et ἐλπίζω: itaque, quod partim expleverunt, eo certius deprehenduntur interpolatores.' 3 *οὐχ ὁμοίως* viz. as I should grieve, if I were without that hope.

4 *εἶναι τι* 'that there is something in store for:' so below, 91 B, *εἰ δὲ μηδὲν ἐστι τελευτήσαντι.* 5 *καὶ πάλαι* in the ancient beliefs and traditions of the Greeks: cf. Gorg. 523 AB, *ἦν νόμος ὅδε περὶ ἀνθρώπων ἐπὶ Κρόνου καὶ αἰὲ καὶ νῦν ἔτι ἐστὶν ἐν τοῖς θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διεθθόντα καὶ ὀσίως, ἐπειδὴν τελευτήσῃ εἰς μακάρων νήτους ἀπίοντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν· τὸν δὲ ἀδίκως καὶ ἀθέως, εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἰέναι.*

7 *αὐτός* may stand in its usual sense 'you yourself,' but the antithesis to the following *μεταδοίης* becomes more marked by taking *αὐτός* in the meaning 'alone' (Apol. p. 10, 23). See Jelf, § 656, 3 a. 11 *πρῶτον* i. e. before I enter upon my arguments. The prolepsis in *Κρίτωνα τόνδε* is easily understood.

13 *τί δὲ—ἄλλο γε* sc. *ἐστίν*, after which we ought to have *ἢ ὅτι πάλαι κ.τ.λ.* Comp. Arist. Eccles. 769, *τί γὰρ ἄλλο γ' ἢ φέρεω παρεσκευασμένοι τὰ χρήματ' εἰσίν.* This elliptical phrase seems to have belonged more particularly to conversational language, and wherever it occurs, betrays a certain impatience on the part of the speaker. Crito is annoyed at the repeated requests of the servant.

14 *ὁ μέλλων δώσειν κ.τ.λ.*: comp. below, 117 A, beginning of ch. LXVI, no doubt a slave of the state, called *ὁ δημόσιος* by Plut. Phoc. 37, where he relates that the poison not taking effect upon Phocion, he asked for another draught: *καὶ ὁ δημόσιος οὐκ ἔφη τρίψειν ἕτερον, εἰ μὴ λάβοι δώδεκα δραχμάς, ὅσου τὴν ὀλκὴν ἠνεῖται. χρόνου δὲ γενομένου καὶ διατριβῆς, ὁ Φωκίων καλέσας τινὰ τῶν φίλων καὶ εἰπὼν ὅτι μηδὲ ἀποθανεῖν Ἀθήμησι δωρεάν*

έστιν, έκέλευσε τῷ ἀνθρώπῳ δοῦναι τὸ κερμάτιον. 16 μάλλον 'too much.' 17 εἰ δὲ μή 'otherwise, else:' we should expect εἰ δὲ (sc. προσφέροιεν), but after a negative clause we sometimes have in Greek a condition expressed as negative which ought to be affirmative: cf. Xen. Anab. 7, 1, 8, μή ποιήσης ταῦτα· εἰ δὲ μή, αἰτίαν ἔξεις. Soph. Trach. 586 f. εἴ τι μή δοκῶ Πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι. 20 τὸ ἑαυτοῦ 'his own affair:' Hirschig unnecessarily conjectures τοσοῦτον. 21 σχεδὸν μὲν τι ἤδη, 'I knew something of the kind,' viz. would be your answer: τι belongs to σχεδὸν though separated from it by μὲν: comp. Laches 192 c, σχεδὸν γάρ τι οἶδα. ἤδη is expressly given for this passage by Photius Lex. p. 50, though all the mss. have ἤδειν: but see n. on Apol. p. 23, 8. ἀλλά at the beginning of the sentence expresses Crito's impatience, πράγματα παρέχει 'he bothers me.' 25 τῷ ὄντι i. e. seriously, with profit to himself, cf. below, 66 b, ὁ γνησίως φιλόσοφος, and p. 12, 17, ὁ ἀληθῶς φιλόσοφος.—εἰκότως may be translated 'with good reason,' or 'consistently.' 26 ἐκεῖ=έν'Αιδου.

IX—XI. DEATH BEING THE SEPARATION OF THE SOUL FROM THE BODY, AND THE PHILOSOPHER'S LIFE A PREPARATION FOR DEATH, BY WHICH HE IS FREED FROM THE SERVITUDE OF THE BODY, IT FOLLOWS THAT DEATH IS NOT TO BE MET WITH REPINING. BUT ON THE PURITY ATTAINED IN THE PRESENT LIFE HAPPINESS IN DEATH DEPENDS.

IX. p. 12, 1 κινδυνεύουσιν ὄσοι κ.τ.λ., is justly explained by Riddell, § 186, to be an attraction for κινδυνεύει λεληθέναι τοὺς ἄλλους ὅτι ὄσοι κ.τ.λ. 3 ἐπιτηδεύουσιν κ.τ.λ.: cf. Cic. Tusc. 1, 30, *tota philosophorum vita, ut ait idem, commentatio mortis est*; see also below, 67 d. ἀποθνήσκειν denotes the act by which one passes into the state expressed by τεθνάναι. 6 ἀγανακτεῖν δ—: the constr. ἀγανακτεῖν τι occurs in several passages in Demosthenes and Lysias (26, 1), and is quite in harmony with the analogous constr. δυσχεραίνειν τι (Krüger, § 48, 8, 1). 8 γελασεῖω 'I wish to laugh.' 9 ἄν is anticipated hyperbatically with οἶμαι: Riddell, § 296. 12 παρ' ἡμῖν: the only natural explanation of this is that Simmias means his own fellow-citizens; i. e. the Thebans. The Boeotians had in general an unfavourable name for their aversion to literature and intellectual pursuits. 13 θανατώσι = θανάτου ἐπιθυμοῦσι (Schol.). λελήθασιν, where we should expect λέληθε, but the verb is made to agree with the subject φιλόσοφοι

which is common to the preceding and succeeding sentence. Stallb. quotes Xen. Oec. 1, 19, ὅτι πονηρότατοί γέ εἰσιν, οὐδὲ σὲ λαθάνουσιν. Add Isocr. Panegy. 12, οὗτοι οὖν οὐ λελήθασιν ὅτι τούτους ἐπαινοῦσιν κ.τ.λ.

14 τοῦτο πάσχειν i. e. ἀποθνήσκειν.

20 ἄλλο τι sc. ἡγούμεθα (to be supplied from the preceding sentence).

26 f. καὶ σοὶ ξ. ἄπερ καὶ ἐμοί: the two καὶ are correlative; see a similar instance Apol. p. 9, 16, and below, 76 ε.

29 ἐσπουδακέναι 'to have made it his especial study.'

30 οἶον

'e. g.:' this word always stands outside the construction of the sentence, see Riddell, § 16, who quotes also below, 73 c, πῶς λέγεις;

—οἶον τὰ τοιάδε. 78 δ, τῶν πολλῶν καλῶν οἶον ἀνθρώπων. 83 β, κακὸν ἔπαθεν ἀπ' αὐτῶν...οἶον ἢ νοσήσας ἢ κ.τ.λ.

p. 13, 4 ἱματίων

διαφερόντων, 'splendid clothes;' very much in contrast to Socr.'s own dress, which Xen. Mem. 1, 6, 2, calls ἱμάτιον φαῦλον. As to ὑποδήματα, Socr. dispensed with them altogether: Symp. 220 β, Xen. Mem. 1, 6, 2. Arist. Clouds, 103.

10 ἀφεστάναι αὐτοῦ

'keep aloof from it:' sc. τοῦ περὶ τὸ σῶμα.

16 μηδὲ μετέχει:

before this we should supply καὶ ὅς, but according to an almost constant idiom the relative pronoun is not repeated even with verbs which require different cases: see n. on Crito, p. 47, 5, and add Rep. 5, 465 ε. 8, 559 α, Gorg. 492 β, 496 β, and here below, 82 δ. (See also Jelf, § 743, 2.)

X. p. 13, 20 φρονήσεως: for the meaning of this word cf. Cic. Off. 1, 43, 153 *prudentiam, quam Graeci φρόνησιν dicunt, aliam quandam intellegimus quae est rerum expetendarum fugiendarumque scientia.*

22 οἶον τὸ τοῖονδε λέγω is another expression to denote 'e. g.,' for which παραδείγματος χάριν is the later formula: cf. Charmid. 168 δ, λέγω δὲ τὸ τοῖονδε οἶον ἢ ἀκοή. Euthyphr. 13 β, οἶον τοῖονδε &c. See also Don. p. 352.

23 ἔχει has almost the

sense of παρέχει. 24 οἱ ποιηταί: according to Olympiodorus on this passage Plato means more particularly Parmenides, Empedocles, and Epicharmus: of the latter he quotes a line also known from other sources νοῦς ὄρη καὶ νοῦς ἀκούει· τᾶλλα κωφὰ καὶ τυφλά.

25 θρυλοῦσιν is the spelling of the Bodl. and other good mss., so also below 100 β the best mss. are in favour of πολυθρύλῃτα: see also 76 δ. Eustathius on Il. 23, 396 says of this word ἡ πλείων χρῆσις οἶδε δι' ἐνὸς λ προφέρειν.

27 μὴ σαφέις

and therefore not leading to σοφία. The two words σαφής and σοφός belong to the same root.

p. 14, 3 λογίζεσθαι *ratiocinari.*

5 f. On μήτε.. μήτε...μήτε...μηδέ (according to the Bodl.) see Riddell § 52.

9 τοῦ ὄντος 'the really or absolutely true.' 13

αὐτὸ is not necessary, but serves to enforce the idea of existing before οὐδέν. Olympiodorus justly explains τὸ δίκαιον by ἡ ἰδέα τοῦ δικαίου.

13 f. φημὲν μέντοι νῆ Δία, a most emphatic answer in the affirmative: cf. below 68 B. 73 D.

19 ἐνὶ λόγῳ 'in one word,' i. e. to sum up, so also Gorg. 524 D.—The order in this sentence seems at first sight unusual; the sense is of course καὶ περὶ

τῆς οὐσίας τῶν ἄλλων ἐνὶ λόγῳ ἀπάντων, ὃ τυγχάνει ἕκαστον ὄν. But

in the best writers (very frequently in Thucydides) a genitive may be placed directly after a preposition before the noun on which it is dependent; so Thucyd. 3, 46 says δεῖ τὴν φυλακὴν μὴ ἀπὸ τῶν

νόμων τῆς δεινότητος ποιείσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐπιμελείας.—

οὐσία is the 'true being,' *essentia* in the Latin of later philoso-

phers. The same idea is afterwards denoted by τάλθηθέστατον. Geddes justly observes that οὐσία was probably a term then newly introduced into philosophy and therefore needing explanation.

22 αὐτὸ ἕκαστον 'each taken by itself' as to its own peculiar being.

26 παρατιθέμενος lit. 'putting alongside of himself' as an instrument of which he can avail himself at any time.

27 ἐφέλκων 'dragging behind' as an encumbrance.

30 θηρεύειν: the metaphorical use of the word is easily understood. Comp. Polit.

264 A. Theaet. 198 A. So p. 15, 17, ἡ τοῦ ὄντος θήρα. In the same way Cic. de nat. deor. 1, 30 calls a 'physicus' *speculator venatorque naturae*.

p. 15, 1 ὡς ἔπος εἰπείν 'generally speaking:' see n. on Apol. p. 1, 4.

6 ὑπερφυῶς ὡς: comp. below 96 A, θανυμαστῶς ὡς.

XI. p. 15, 9. On ὅτι before a direct speech see n. on Apol. p. 20, 6. Crito p. 51, 9.

10 κινδυνεύει κ. τ. λ. 'It seems then that one might say a small pathway leads us out of the difficulty by the help of logical reasoning in this consideration, that —.' This seems to be the natural explanation of this difficult passage. The word ἀτραπός is here used in a figurative sense: we have lost our way, wandering about in a labyrinth (i. e. trying to find truth by means of our senses), when a small pathway leads us back into the right road. This metaphorical use is also indicated by ὡσπερ and

τις, to which Stallb. well compares Rep. 2, 427 δοκεῖ μοι εἶναι (ἡ πόλις) ὡσπερ ὕγιής τις. The simile which we have assumed to underlie the whole passage, is moreover preserved in the verb ἐκφέρειν, see Soph. Aj. 7 εὔ δέ σ' ἐκφέρει Κυνὸς Λακαίωνης ὡς τις εὖρινος βάσις. The words μετὰ τοῦ λόγου have been considered by some as an interpolation, but there is no cogent reason for assuming this although they seem at first sight to be almost identical in meaning with ἐν τῇ σκέψει. Stallb. assumes an allusion

to some Pythagorean precept *φεύγειν τὰς λεωφόρους*, and explains *ἀτραπός* as the small pathway that leads us out of life, i. e. death. I add his Latin translation so as to enable the student to form his own opinion on the merit of his explanation ‘videtur sane tamquam semita quaedam (h. e. via arctior nec vero lata, qualis est via regia) nobis relicta esse, cuius ope in quaerenda rerum veritate, cum sensuum perturbationes maximae sint, ad propositum, h. e. ad veritatis cognitionem educamur.’ The explanation which I have adopted agrees in the main with that given by C. F. Hermann ‘Gesammelte Abhandlungen’ etc. (Gött. 1849) p. 70 f. *ἐν τῇ σκέψει* can be explained and should not be changed, yet the sense would be plainer if we had *εἰς τὴν σκέψιν* as it were ‘a small path leads us with the help of logical reasoning to the consideration that—.’

13 *οὐ μὴ ποτε κτησώμεθα*: see n. on Apol. p. 20, 8. Jelf § 748, c. Obs. 3.—*ικανῶς* ‘to a satisfactory degree,’ because we may obtain an uncertain knowledge of truth even by means of our senses.

14 *τοῦτο* sc. *οὐ ἐπιθυμοῦμεν*. **16** *ἂν τινες νόσοι προσπέσωσι* ‘if e. g. maladies happen;’ for this force of *τις* see Riddell § 50. g. a.

18 *φλυαρίας* ‘nonsense:’ *φλυαρίαν καλεῖ ὁ Πλάτων πᾶν τὸ περιττόν, οὐ μόνον τὸ ἐν λόγοις, ἀλλὰ καὶ τὸ ἐν ἔργοις.* (Olympiodorus).

19 *τὸ λεγόμενον* ‘as the saying is,’ shows that the expression *ὑπ’ αὐτοῦ οὐδὲ φρονῆσαι ἡμῖν ἐγγίγνεται οὐδέποτε οὐδέν* was proverbial. *ὡς ἀληθῶς* and *τῷ ὄντι* are often, each by itself, added to proverbial phrases or quotations of well-known sayings; here they are joined in order to make the passage more emphatic: cf. Lach. 183 D, *ἐν τῇ ἀληθείᾳ ὡς ἀληθῶς ἐπιδεικνύμενον*.

25 *ἐκ τούτου* is again parallel with *διὰ πάντα ταῦτα*, but it would be perverse to doubt the genuineness of the text which rests on the authority of the mss.—*ἀσχολίαν ἄγομεν φιλοσοφίας περὶ* means ‘we are too busy for philosophy,’ cannot occupy ourselves with philosophical speculations.

28 *ἀπ’ αὐτοῦ* sc. *τοῦ σώματος*. **29** *παραπίπτειν* ‘dicitur de iis quae interveniunt casu et fortuito atque adeo tempore alieno.’ FISCHER.

p. 16, **5** *φρονήσεως* instead of *φρόνησις* owing to assimilation to the case of the relative (attraction): see note on Apol. p. 37, 3. Riddell § 192.

6 *ὁ λόγος σημαίνει*: cf. p. 15, 10, *μετὰ τοῦ λόγου*.

8 For the accusative *δνοῖν θάτερον* see Riddell § 23. a. **11** *ἐν ᾧ ἂν ζῶμεν* ‘while we live:’ Hirschig doubts if this be Greek and writes *ἕως ἂν ζῶμεν*, comp. below 84 A.

14 *ἀναπιμπλασθαι* is from the antithesis *καθαρεύειν* easily understood to have here the more special sense ‘to allow oneself to be infected:’

see n. on Apol. p. 24, 16. Riddell § 88. 17 *μετὰ τοιούτων* i. e. *καθαρῶν*. Riddell § 54. 19 *ἴσως* 'it is to be hoped:' so we find this word sometimes in assertions of a very definite character, where there is no trace of doubt.—*μὴ καθαρῶ—θεμιτὸν ᾗ*: cf. note on Apol. p. 21, 18.

XII. DEATH IS SHOWN TO BE BUT THE DELIVERANCE DESIRED BY THE TRUE PHILOSOPHER, WHO CERTAINLY OUGHT TO CONQUER THE FEAR OF DEATH BY HIS DESIRE OF PERFECT KNOWLEDGE, SINCE EVEN ORDINARY MEN HAVE OVERCOME THIS FEAR BY THE POWER OF LOVE.

XII. p. 16, 25 f. *ἐλπίς—κτήσασθαι*, the inf. aor., though we should expect either the future or the aor. with *ἄν*: but instances without *ἄν* are by no means scarce, see below E, *ἐλπίς ἐστι—τυχεῖν*. Sympos. 193 D, *ὅς ἐστι τὸ ἔπειτα ἐλπίδας μεγίστας παρέχεται καταστήσας ἡμᾶς εἰς τὴν ἀρχαίαν φύσιν καὶ ἰασάμενος μακαρίους καὶ εὐδαίμονας ποιῆσαι*. 27 *παρελθόντι* 'past,' as we obtain this boon after our death. The reading of inferior mss., *παρόντι*, is simpler, but has no authority. 29 *καὶ ἄλλω ἀνδρί*: Socr. himself has already declared his conviction and anticipation of a better life after death, and here *καὶ* 'also' implies *ἐμοί*, which would, moreover, have been awkward after *νῦν μοι προστεταγμένη*. 29 f. *οἱ παρεσκευάσθαι* 'sibi comparatam esse;' the perf. infin. denotes that he has his pure mind in readiness; *ὥσπερ* is added, because *κεκαθαρμένη* is originally used of a vessel when cleansed.

p. 17, 1 *ξυμβαίνει* 'appears:' the construction here differs from the one used below 74 A, *ἀρ' οὖν ξυμβαίνει τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων κ.τ.λ.* Instances of either construction are found in the best writers. 4 *συναγείρεσθαι* "τουτέστιν ἀπὸ τῆς σωματοειδοῦς ζωῆς ἐπιστρέφεσθαι:" *ἀθροίξεσθαι* "τουτέστιν ἀπὸ τῆς δοξαστικῆς" Olympiodorus. 6 *μόνην καθ' αὐτήν* is said in the same way as in other places *αὐτὴν καθ' αὐτήν*, and there is not the slightest reason for considering *μόνην* as a gloss on the parallel expression.—*ὥσπερ ἐκ δεσμῶν ἐκ τοῦ σώματος*: see Cobet's criticism as given in the crit. notes. But there is no cogent reason for omitting the second *ἐκ*, though in Attic prose the preposition is generally put only once in comparisons: but Heindorf justly cites below 82 E, *ὥσπερ δι' εἰργμοῦ διὰ τούτου σκοπεῖσθαι τὰ θντα*, see also 110 E. 115 B. Phaedr. 255 D, *ὥσπερ ἐν κατόπτρῳ ἐν τῷ ἐρώντι ἐάντων ὄρων λελήθε*. Rep. 8, 553 B, *πταίσαντα ὥσπερ πρὸς ἔρματι πρὸς τῇ πόλει*. See Riddell § 262 (p. 221). 15 *οὕτω* enforces the meaning of the

participle: see above 61 c. *τούτου* sc. *τοῦ τεθνάναι*. 16 *οὐ γελοῖον* is emphatically repeated, though a critic who reduces Plato's words to the number of words strictly necessary for the expression of an idea, may again entertain his suspicions: see crit. note.

20 *διαβέβληνται τῷ σώματι* 'are at variance with the body.' Jelf § 601, 2 Obs. 3. 22 *εἰ* is inserted on the authority of the best mss., while inferior mss. are without it. Cobet is in favour of the reading of the latter (see crit. note). Heindorf is wiser in saying 'quod [εἰ] quamquam repeti e superiori membro potest, tamen, cum in optativos transeat oratio priusque *εἰ* sonet h. l. magis *quandoquidem*, alterum *si*, vix videtur a librario adiectum,' and Stallb. quotes a number of passages in which we have two protases with *εἰ*: Theaet. 147 A. Gorg. 453 c. Legg. 2, 662 cd. Protag. 311 B. (Hirschig's criticism is more sweeping: he pronounces the whole sentence *τούτου δὲ γιγνομένου εἰ φοβοῦντο καὶ ἀγανακτοῦν* to be 'ieiuna sententiae periphrasis' due to a scribe. He adds 'duplicem protasin, obsecro te, ne cum Stallbaumio defendas exemplis corruptis et disparibus.') The third clause with *εἰ* is added in somewhat the same manner as may be noticed below 80 E and 81 A. Aristoph. Eccl. 218 f. ἡ δ' Ἀθηναίων πόλις, *εἰ τοῦτο χρηστῶς εἶχεν, οὐκ ἂν ἐσώζετο, εἰ μὴ τι καιρὸν ἄλλο περιειργάζετο*. 25 *ἀπηλλάχθαι* inf. perf. of the same sense as a present, e. g. *ἐλευθέρους εἶναι*. On present infinitives after verbs of promising, hoping, suspecting, etc. see n. to Crito p. 53, 27. 26 *ἀνθρώπινα παιδικά* 'objects of affection that were merely human' (GEDDES) is said intentionally in antithesis to as it were *θεῖα παιδικά*: Heindorf happily compares Gorg. 482 A *φιλοσοφίαν, τὰ ἐμὰ παιδικά*. Geddes observes that Socr. alludes to such legends as the love of Alcestis for Admetus, Orpheus for Eurydice, and Achilles for Patroclus, 'all of whom were willing, from the power of affection, to descend to Hades.' See also Sympos. 179 D.

p. 18, 7 *οἴεσθαι γε χρῆ* 'one ought to think' they would not be unwilling to go: cf. Crito 53 D.

XIII. IN CONTRASTING THE VIRTUE OF ORDINARY MEN WITH THAT DESIRED BY TRUE PHILOSOPHERS, IT IS FOUND THAT THE COMMON VIEWS OF COURAGE AND TEMPERANCE ARE HOLLOW AND BASED ON COMPROMISE, WHILE INTELLIGENT PERCEPTION IS A NECESSARY CONSTITUENT OF TRUE VIRTUE IN ALL ITS FORMS. ONCE MORE SOCRATES EXPRESSES HIS HOPE IN DEATH.

XIII. p. 18, 11 *ὅπερ ἄρτι ἔλεγον* refers to 67 E.

13 *τοῦτο*

points to the succeeding sentence, *ὃν ἄν = ἔδν τινα*, a construction of which Stallb. gives numerous instances; most apposite is Herod. 1, 146 *ἀνδραγαθὴ δ' αὐτῆ* (the following) *ἀποδέδεται*—*ὃς ἄν πολλοὺς ἀποδέξῃ παίδας*, and in the same way we should also explain Thuc. 2, 62, 4 *αὔχημα μὲν γὰρ καὶ ἀπὸ ἀμαθίας εὐτυχοῦς καὶ δειλῶ τινι ἐγγίγνεται, καταφρόνησις δὲ ὃς ἄν καὶ γνώμῃ πιστεύῃ τῶν ἐναντίων προέχειν*, though there the Scholiast observes *λείπει ἐκείνω*: but cf. Thuc. 6, 14 *τὸ καλῶς ἄρξαι τοῦτ' εἶναι ὃς ἄν τὴν πατρίδα ὠφελήσῃ*. 7, 69, 1 *νομιμώτατον εἶναι οἱ ἄν—δικαιώσωσιν*. 15

οὐκ ἄρ' ἦν 'he was after all not:': *ἄρα* expresses the correction by experience of a preconceived impression: cf. Hom. Od. 16, 418 ff. 'Αυτίνο', ὕβριον ἔχων, κακομήχανε, καὶ δὲ σέ φασιν Ἐν δῆμῳ Ἰθάκης μεθ' ὀμήλικας ἔμμεν ἀριστον Βουλῆ καὶ μύθοισι· σὺ δ' οὐκ ἄρα τοῖος ἔησθα.

16 *φιλοχρήματος καὶ φιλότιμος* 'a lover of riches and a lover of honour:': the *φιλόσοφος* strives after the goods of the soul; those who follow other ends, turn of course to the goods of the body and of chance: see the distinction made by Plato himself Legg. 3, 697 B, and also in our dialogue below 82 C.—*που* is 'probably,' in most instances. 20 *τοῖς οὕτω διακειμένοις*

i. e. the real philosophers who treat the body in the manner indicated by Socr.—*ἡ ἀνδρεία* is in the Platonic sense the virtue of the courageous part of the soul, *σωφροσύνη* that of the *ἐπιθυμητικόν*.

23 *πτοέομαι* is a word almost exclusively used by poets and philosophers; in the latter it denotes an inordinate desire not based upon rational grounds. 25 *ἐν φιλοσοφίᾳ ζῶσιν*: cf. above *εἶναι ἐν φιλοσοφίᾳ* and Theaet. 174A *διάγειν ἐν φιλοσοφίᾳ*. 26 *εἰ γὰρ ἐθελήσεις* is the reading of the Bodl., but as many other good mss. have *ἐθέλεις*, it is difficult to decide between the two readings. *ἐθέλεις* is the reading adopted by most edd.: it may be defended by the similar passage Protag. 324A *εἰ γὰρ ἐθέλεις ἐννοῆσαι τὸ κολλάζειν—αὐτὸ σε διδάξει*. Alcib. I, 122 D, *εἰ ἐθέλεις τοὺς Λακεδαιμονίων πλοῦτους ἰδεῖν, γνώσει*. On the other hand it may be said for *ἐθελήσεις*, that it is more accurate in a grammatical point of view, and being more rare in expressions of this kind, seems not very likely to have been substituted by a scribe for an original *ἐθέλεις*.—

τῶν ἄλλων = τῶν πολλῶν. p. 19, 1 *ὅταν ὑπομένωσιν* is an emphatic addition: 'si quidem—': Stallb. comp. Euthyphr. 7 D, *οὐ δυνάμενοι ἐπὶ ἰκανῆν κρίσιν αὐτῶν ἐλθεῖν ἐχθροὶ ἀλλήλοις γιγνώμεθα, ὅταν γιγνώμεθα*. Phil. 31 B, *δεῖ δὴ τὸ μετὰ τοῦτο ἐν ᾧ τέ ἐστιν ἑκάτερον αὐτοῖν καὶ διὰ τί πάθος γίγνεται, ὅπῃ γίγνησθον, ἰδεῖν ἡμᾶς*. 2 The words *καὶ δεῖ* are most probably only a gloss, as

it is impossible to find out a difference between 'being afraid' and 'fear:' but perhaps we might also conjecture *δειλίε* for *δέει*, whereby we obtain afterwards a complete parallelism in the repetition of this expression. Plutarch, Romul. 37 D, alludes to the expression in l. 4.: *ὁ δέ, ἐκείνο τὸ τοῦ Πλάτωνος, ἀτεχνῶς ὑπὸ δέους ἀνδρείος γενόμενος.*

5 *οἱ κόσμοι = οἱ σῶφρονες*: see above c where the definition of *σωφροσύνη* is given.

6 With the asyndeton *ἀκολασία κ. τ. λ.* comp. the similar passage Apol. 22 A, *ἡ μὴν ἐγὼ ἔπαθόν τι τοιοῦτον· οἱ μὲν μάλιστα εὐδοκιμοῦντες κ. τ. λ.*

10 *ἄλλων ἀπ. ὑπ' ἄλλων*: the two *ἄλλων* are correlative: 'they abstain from some, being mastered by others.'

15 *γὰρ* stands, as it often does, in the opening clause, so that a previous ellipsis must be assumed, e. g. 'do not approve of this at once, for—.' *μὴ—ᾗ* 'vide ne sit.'

16 The prep. *πρός* is here used to denote interchange; see Jelf § 638 f.

22 *ᾠνούμενα* has here a passive sense, which the verb generally admits only in the perfect *ἔωνημαι*: Stallb. therefore proposes to read *ἔωνημένα*, but there is no doubt that in agreement with *πιπρασκόμενα* we want a present participle, and there is no alternative but to believe that Plato has here ventured to use the present with a passive meaning. (So also Don. p. 275 and Jelf § 368, 3.) Xenophon (Equestr. 8, 2) uses *ἔωνεῖτο* as a passive.

24 *καὶ προσγ. καὶ ἀπογ.* 'no matter whether they are present or not.'

27 *σκιαγραφία* 'is a favourite phrase with Plato to express incompleteness or sketchiness.' GEDDES: comp. Rep. 10, 602 c. 2, 365 c, and espec. Critias 107 c, *σκιαγραφία... ἀσαφεί καὶ ἀπατηλῶ χρώμεθα περὶ αὐτά.* Cicero Tusc. 3, 2 translates *σκιαγραφία* by *adumbrata imago*. Aristophanes, Frogs 1493, uses the term *σκαριφισμός* for the same thing.

29 *τὸ ἀληθές* 'the true thing,' opp. to *σκιαγραφία*, which denotes merely a counterfeit.

p. 20, 1 *τῶν τοιοῦτων* i. e. *τῶν ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων.*

3 *καθαρός* 'differs from the foregoing *κάθαρσις*, as the result from the process.' GEDDES.

4 *οὗτοι* 'those famous men.' The mysteries are mentioned as they professed to convey *καθαρός* and secure purity in another world.

5 *ἀνίττεσθαι* 'to indicate in an obscure manner:' the word is used of the oracles of Apollo, Apol. p. 7, 13.

6 *ἐν βορβόρω*: Plotinus who repeats this doctrine in almost the same words as we have here (Enn. 1, 6. p. 55 A) suggests the reason *ὅτι τὸ μὴ καθαρὸν βορβόρω διὰ κακίαν φιλῶν.*

9 The Orphic line alluded to is *πολλοὶ μὲν ναρθηκοφόροι, παῦροι δὲ τε βάρχοι.* The latter is the name given to the real and enthusiastic worshippers of Diony-

sus, the first denotes those who seem to be worshippers as they bear the wand used in the Bacchic revels, though no one knows what they may really be at heart. The expression became proverbial of the frequency of profession as contrasted with the rarity of reality. Clemens Alex. quotes it, Strom. 1, § 92 and 5, § 171 as a Gentile maxim parallel to πολλοὶ γὰρ εἰσι κλητοί, ὄλγοι δὲ ἐκλεκτοί, St Matth. 20, 16.

11 We get at the real force of the perf. participle *πεφιλοσοφηκότες* by considering it equal to *φιλόσοφοι ὄντες*.

11 ὦν belongs to *γενέσθαι* 'to become one of whom.'

14 *ἠνυσάμην* 'have achieved something for myself.' The Bodl. ms. reads *ἠνύσαμεν* and the same reading is found in Clem. Al. Strom. 1 § 92: but this seems due to the error of a scribe who introduced the plural here in conformity with its employment in the apodosis, though thereby destroying the symmetry of the protasis.

20 *τοῖς δὲ κ.τ.λ.* should be translated 'although this appears incredible to the multitude.' Hirschig observes 'est adnotatio praepostera scioli petita ex sequentibus his: τὰ δὲ περὶ τῆς ψυχῆς πολλὴν ἀπιστίαν παρέχει τοῖς ἀνθρώποις, verbis Cebetis, qui demum bene hanc dubitationem adfert, non ipse Socrates.' It is very probable that Hirschig is right in his suspicion.

21 *εἰ—εἰμι* assumes the condition as almost certain while the optative in the apodosis upholds the hypothetical character of the whole sentence.

XIV. SOCRATES IS ASKED BY CEBES TO UNFOLD THE REASONS FOR HIS BELIEF IN A FUTURE EXISTENCE, AND AGREES TO DO SO.

XIV. p. 20, 26 *ἀπιστίαν* has the meaning of 'doubt,' hence the constr. with *μή*: Jelf § 814 b. The following sentence is rather awkwardly expressed in so far as the words *οὐδαμοῦ ἔτι ἦ* occur twice in close proximity. But it would be rash to suspect that in the second place these words are due to an interpolator: though it should be added that we are no worse off without them. Besides this, the asyndeton in *εὐθύς* is very harsh, and perhaps Zeune is right in adding *καί* before *εὐθύς*. (A passage similar to the present occurs below 84 B. Hirschig doubts the authenticity of the words *διαφθίρηται τε καὶ ἀπολλύηται* p. 21, 1, and it must be confessed that all would be smooth without them.) The constr. of *εὐθύς* with a participle is not rare; cf. below 75 B, *γενόμενοι εὐθύς ἐωρώμεν*, and ib. C *ἠπιστάμεθα—εὐθύς γενόμενοι*. The two participles *ἀπαλλαττομένη* and *ἐκβαίνουσα* belong both to *εὐθύς* 'the moment the soul separates itself from the body and departs from it' *οἴχηται*

διαπτομένη 'it goes flying away' ὡς περ πν. ἢ καπνὸς διασκεδ. 'vanishing like a breath or smoke.' Plato alludes to the popular belief with regard to death: so we find in the popular poet, Homer, II. Ψ 100, ψυχὴ δὲ κατὰ χθονὸς ἤτε καπνὸς Ὠλιχέτο τετριγυῖα. p. 21, 5 ξυνηθροισμένη is the antithesis to διασκεδασθεῖσα. 9 παραμυθία 'iudicii confirmatio qua sententia difficilis et incredibilis ad probabilitatem explicatur,' WYTTENBACH, who observes that this use of the word is especially frequent in Plutarch. In Plato Legg. 4, 720 Δ παραμυθία and πειθῶ are combined.—πίστις 'proof' in its original meaning, from root πιθ- in πείθω. 10 ἀποθανόντος τοῦ ἀνθρώπου 'of man when dead,' the article generalises the substantive, and the participle stands in apposition. So below at beg. of ch. xv τελευτησάντων τῶν ἀνθρώπων. 11 φρόνησιν 'reasoning faculty:' see below 111 B. 13 διαμυθολογῶμεν: see above 61 E. 15 ἄν belongs of course to εἰπεῖν. 17 ἀδολέσχῳ: among others, the comic poet Eupolis had bestowed upon Socr. the title of a πτωχὸς ἀδολέσχης.—οὐ περὶ προσηκόντων = περὶ οὐ προσηκόντων according to the customary order of words, cf. Thuc. 3, 67, 2 οὐ περὶ βραχέων. Other instances are given by Riddell § 298.

XV—XVII. ARGUMENT I.: THE CYCLE OF LIFE CANNOT END IN DEATH IN THE SENSE OF NON-EXISTENCE, AND DEATH MUST BE ONLY THE STARTING POINT OF A NEW BEGINNING.

XV. p. 21, 19 αὐτό 'the question in hand.'—εἴτε ἄρα stands here as in Thuc. 6, 60, 2 ἀναπέιθεται—εἴτε ἄρα καὶ τὰ δντα μὴ νῦσαι εἴτε καὶ οὐ. The addition of ἄρα in the first part indicates that there is greater presumption of truth for it than for the second possibility. 21 παλαιὸς λόγος denotes most probably the doctrine of the Orphic poets and Pythagorean philosophers; cf. what Olympiodorus says in his note on this passage Ὁρφικὸς τε γὰρ καὶ Πυθαγόρειος (λόγος) ὁ πάλιν ἄγων τὰς ψυχὰς εἰς τὸ σῶμα καὶ πάλιν ἀπὸ τοῦ σώματος ἀνάγων, καὶ τοῦτο κύκλω πολλάκις. This doctrine is, as here, called παλαιὸς λόγος Meno, 81 B. Herodotus 2, 123 where he speaks of the same doctrine as peculiar to the Egyptians, observes, τοῦτῳ τῷ λόγῳ εἰσὶν οἱ Ἑλλήνων ἐχρήσαντο, οἱ μὲν πρότερον (viz. the Orphic school), οἱ δὲ ὕστερον (the Pythagoreans), τῶν ἐγὼ εἰδὼς τὰ ὀνόματα οὐ γράφω. Empedocles also held the same doctrine, witness his lines ἤδη γάρ ποτ' ἐγὼ γενόμεν κούρη τε κόρος τε, Θάμνος τ' οἰωνός τε καὶ εἰν ἄλλι φαίδιμος ἰχθύς (others καὶ ἐξ ἄλλος ἔμπορος ἰχθύς). It is scarcely necessary

to point out the construction of the words, *ἄφικόμενοι*, *ἐνθένδε*.

24 *πάλιν γίγνεσθαι—ζῶντας* is epexegetis of *τοῦτο* in the preceding words. In the same manner below, 71 B, *οὕτως* is explained by an infinitive clause.

25 *ἀλλὰ τι ἦ*: see n. on Apol. p. 12, 15.

27 *τοῦ ταῦτ' εἶναι* 'of this being so' or 'true.' *ταῦτα* stands where we should rather expect *τοῦτο*: but see above 62 D, *τάχ' ἂν οἰηθείη ταῦτα φευκτέον εἶναι κ.τ.λ.* Heindorf and Hirschig adopt Forster's conj. *αὐτὰς*, sc. *τὰς ψυχὰς*. p. 22, 3 *κατὰ* c. gen. has in the best Attic writers sometimes the sense 'with regard to:' Krüger § 68, 24, 2. Riddell § 121 translates 'consider this not as an attribute of mankind only,' and adds '*κατὰ*, in a pregnant use, stands for *ὡς κατ' ἀνθρώπων λεγόμενον*.' See also Jelf § 628, 1, 2.

6 *ἄρα* is properly used in direct questions only, but sometimes it appears also in an indirect question, e.g. Lach. 185 D, *δεῖ καὶ τὸν σύμβουλον σκοπεῖν ἄρα τεχνικός ἐστίν*. So again directly in the next section, l. 10.—Here again the words *οὐκ ἄλλοθεν—τὰ ἐναντία* are the epexegetis of *οὕτως*. 12 *αὐτῷ* would be possible, but not necessary. In the infinitive clauses we have a remarkable instance of a transition from the plural to the singular; the simplest explanation of it may be found by assuming *αὐτό* virtually = *ἐν τούτων* or *τούτων τι*.

13 *ἔπειτα* is here merely temporal, as is shown by the preceding *πρότερον*: in the parallel sentence which follows it is replaced by *ὑστερον*. This is a different use from the one explained in n. on Apol. p. 6, 8.

19 *ικανῶς ἔχομεν τοῦτο* 'do we understand this thoroughly,' is it sufficiently proved? Phileb. 30 E, *ἔχω καὶ μάλα ικανῶς*. See also note on Crito p. 45, 9.

23 *δύο γενέσεις* 'two generations' i. e. two different stages of development. What is meant, is further illustrated and explained in the next chapter.

29 *κἂν εἰ—καὶ ἐάν* (for *ἐάν* is nothing else but *εἰ ἂν*). p. 23, 3 *ἐξ ἐκατέρων*, the plural refers to more than one pair of contraries grouped together before (GEDDES).

XVI. p. 23, 9 *αὐτοῖν* is dependent on *μεταξύ* which stands after its case: see above, 71 B. *δυσὶν ὄντοιν* is in apposition 'since then they are two of them.' It follows from the fact of the separate and contrary existence of life and death that we can predicate transitions from the one to the other reciprocally.

10 *συσυγίαν* sc. *τῆν τοῦ καθεύδειν καὶ ἐγρηγορέναι* ('to be awake'). The argument is: the transition (*γένεσις*) from sleep to wakefulness is 'to awake,' and from wakefulness to sleep 'to fall asleep.'

16 *ικανῶς σοι* sc. *εἰρηται*: cf. Meno 75 B, *ικανῶς σοι ἢ ἄλλως πως ζητεῖς*; Gorg.

448 A, *ἐάν σοί γε* . . . *ανῶς*.

25 *σαφής* 'well-ascertained.'

29 *χωλή* orig. 'γίαιμε,' i.e. 'defective.' Hirschig is most probably right in reading *ἀνταποδοῦναι* in conformity with the expression in the preceding line. p. 24, 2 *αὕτη, τὸ ἀναβιώσκεισθαι*: again we have an instance of epexegetis by the addition of an infinitive.

6 *ἔδόκει*, above, 70 CD. On the imperfect used in reference to a preceding discussion, see n. on *Crito*, p. 52, 7. 7 *ὅθεν δὴ πάλιν γίγνεται*: the relative clause stands in the infinitive, as it is conceived in dependence on *ἀναγκαῖον*. Stallb. justly observes that we may easily understand this by exchanging the relative *ὅθεν* with the demonstrative *καὶ ἐκεῖθεν*. See below, 109 B, *εἰς ἃ ξυνοερρηκέναι*.

XVII. p. 24, 1 2 *ἀδίκως* 'without reason,' opp. *δικαίως λέγειν* below, 73 C = *ὀρθῶς* λ. 75 E. 12 *ἀνταποδοίη*, absolutely 'corresponded:' so below, l. 20. Jelf, § 359 (p. 12). Don. p. 426, justly notices that before (p. 23, 28) the same word is used transitively.

13 *ὥσπερ ἐν κύκλῳ περιμόντα*, 'as it were revolving in a circle:' a common opinion of nearly all ancient philosophers. 14 *ἀνακάμπτειν* is the technical term of turning the chariot round the goal which from this was also called *καμπτήρ*: *καμπήν ποιέεισθαι* is used of returning on the same side of the race-course on which the chariot had come up to the goal.

15 *οἶσθ' ὅτι* 'you know' as well as I do myself: Stallb. quotes *Soph.* 235 E, *Phaed.* 73 D, *Men.* 85 D, *Gorg.* 486 A, *Rep.* 3, 393 D, 6, 505 A, 10, 605 D. 16 *τελευτῶντα* 'finally:' n. on *Apol.* p. 9, 10. 21 *ἄν* seems to be necessary in the first clause according to the rules of Attic syntax, and the loss of a little word like this in the mss. is in the present instance to be easily accounted for by considering how readily *ΠΑΝΤΑΝΑΗΡΟΝ* would pass into *ΠΑΝΤΑΛΗΡΟΝ*.

But it is also possible to write *πάντα λήρον—ἀποδείξει* and assume a variation of the constr. in the words which follow. *πάντα* is, however, the subject of only the first sentence: 'all would tend to prove that the tale about Endymion is nonsense;' on the phrase *λήρον ἀποδεικνύειν τι* 'to prove that something is nonsense,' Wytttenbach has a very long note (in fact it is too long); as here *τὸν Ἐνδύμιωνα* = *τὰ κατὰ τὸν Ἐ.* or *τὰ περὶ τοῦ Ἐ. λεγόμενα*, we have in *Dio Chrysost.* Or. 32, p. 384 D, *αὐτὸν γὰρ οἶμαι τὸν Ἰξίωνα λήρον ἀποφαίνετε*, an apparent imitation of Plato's expression. The subject of *φαίνοιντο* is then *Ἐνδύμιων*.—*οὐδαμοῦ φαίνεσθαι* means 'to appear valueless, unimportant:' a very good instance is *Demosth. de cor.* § 310, *ἐν οἷς οὐδαμοῦ σὺ φανήσει γεγονώς, οὐ πρῶτος, οὐ δεύτερος, οὐ τρίτος, οὐ τέταρτος, οὐ πέμπτος, οὐχ ἕκτος, οὐχ ὀποσσοῦν*. Nobody

would think anything of Endymion's wonderful sleep, as all nature would be in the same state, all being asleep in a lazy existence uninterrupted by the process of becoming, i.e. generation.

23 καθεύδειν is epexegetis of ταυτόν: cf. 73 B, 74 A, 78 c. Hirschig brackets καθεύδειν as a gloss.—κάν εἰ is here different in construction from above, 71 B; this alone shows that ἄν in κάν does not belong to the conditional clause, but to the apodosis, although there we have another ἄν: repetitions of ἄν being, however, by no means scarce, see n. on Apol. p. 2, 11. 35, 16.

25 τὸ τοῦ Ἀναξαγόρου: the beginning of his work was ὁμοῦ πάντα χρήματα ἦν, νοῦς δὲ αὐτὰ διήρηε καὶ διεκόσμησε (Diog. Laërt. 2, 6). For his life see n. on Apol. p. 14, 17. Socr. makes an almost ironical allusion to A.'s philosophical tenets. p. 25, 1 ἐκ τῶν ἄλλων, i.e.

any other source than οἱ τεθνεώτες. 2 τίς μηχανή is a rhetorical question, and thus equal to a negative clause 'nothing can prevent,' hence we have μὴ οὐ: cf. below, 88 AB, Parmen. 143 D, Protag. 344 CE. See n. on Crito p. 40, 6. Thompson on Phaedr. 240 D, Don. § 603, Jelf § 750, 2 c.

3 καταναλωθῆναι εἰς τὸ τεθνάναι 'to become absorbed in universal death.'—οὐδὲ μία (sc. μηχανή) is more emphatic than οὐδεμία.

6 παντός μᾶλλον: see n. on Crito p. 49, 10. Here we may translate as if it were μάλιστα.

6 f. ταῦτα οὐκ ἐξ. ὁμολ. should be translated as if it were ταῦτα ὁμολογοῦντες οὐκ ἐξαπατώμεθα: but the construction chosen by Plato is more idiomatic Greek.

10 f. The concluding words of this sentence are considered spurious by Stallb. whose note we think it right to transcribe 'haec cum neque ex superiore argumentatione consequantur neque ad proxima transitum parent, molestissime hic inculcata sunt. videntur igitur a scio aliquo praepostere huc translata esse ex iis quae infra de futura animorum sorte ac fortuna disseruntur.' But though what Stallb. says is true, it does not at once follow that these words are due to an interpolator; Socr. seems here not so much to draw a conclusion from the preceding arguments as to recapitulate his conviction, part of which he believes himself to have substantiated in his discussion with Cebes. Nor is it necessary to assume here an interpolation caused by the later parts of the dialogue: only compare what we read above, 63 c, εὐελπίς εἰμι εἶναι τι τοῖς τετελευτηκόσι καὶ—πολὸν ἄμεινον τοῖς ἀγαθοῖς ἢ τοῖς κακοῖς. Without, therefore, denying the possibility of these words being an interpolation, it seems to us at the same time impossible to show the absolute necessity of their being so.

XVIII—XXIII. ARGUMENT II.: COGNITION, BEING A FORM OF REMINISCENCE, IMPLIES THE EXISTENCE OF THE COGNOSCENT PRINCIPLE PRIOR TO THE PRESENT LIFE.

XVIII. p. 25, 12 In the Phaedrus 249 c ff. the Socratic doctrine which is treated here is further illustrated. 15 καὶ κατὰ τοῦτον reverts to λόγον at the beginning of the sentence: cf. Menex. 237 D, ἐν ἐκείνῳ τῷ χρόνῳ ἐν ᾧ ἡ πᾶσα γῆ ἀνεδίδου καὶ ἔφν ζῶα παντοδαπά, θηρία τε καὶ βοτά, ἐν τούτῳ ἡ ἡμετέρα κ.τ.λ. The old reading τοῦτο is, therefore, both against the authority of the best mss. and against the idiom.

22 ἐνὶ λόγῳ καλλίστῳ: cf. Cic. Tusc. 1, 24, *memoriam...quam quidem Plato recordationem esse volt superioris vitae: nam in illo libro qui inscribitur Menon (31 B ff.), pusionem quandam Socrates interrogat quaedam geometrica de dimensione quadrati: ad ea sic ille respondet ut puer, et tamen ita faciles interrogationes sunt (ἐάν τις καλῶς ἐρωτᾷ—here) ut gradatim respondens eodem perveniat quasi geometrica didicisset.* Cicero refers afterwards to the present passage in the Phaedo.

24 αὐτοὶ=μόνοι, they find the answers by themselves, unaided.

26 ποιήσῃν: the future inf. after οἶόν τε εἶναι is scarce, if not unique: it may, however, be defended by the similar constr. Rep. 5, 459 C *συχνῶ τῷ ψεύδει καὶ τῇ ἀπάτῃ κινδυνεύει ἡμῖν δεήσειν κ.τ.λ.* Perhaps we ought to accept Hirschig's conjecture ποιῆσαι: comp. below, p. 30, 25.—ἔπειτα continues the sentence as if it were not dependent on the preceding ὅτι, though in reality it ought to be so. Cebes says that in general the fact of uneducated people returning the right answers to well-put questions is a proof of his assertion; then if you go specially into mathematical questions you will find this general feature even more strongly confirmed.

27 διαγράμματα 'mathematical figures.' 28 κατηγορεῖ, 'it becomes evident:' for this use of the verb comp. Herod. 3, 115, ὁ Ἡριδανὸς αὐτὸ κατηγορεῖ τὸ ὄνομα ὡς ἔστιν Ἑλληνικόν.

p. 26, 2 ἀπιστεῖς γὰρ δὴ, 'for I may assume (from your looks, &c.), that you do not believe.' 4 παθεῖν (the conjecture of Serranus instead of μαθεῖν of mss.), is borne out by the words ὅταν τις τοῦτο πάθῃ περὶ ἐκείνα below, l. 27: translate 'I require to feel upon my own person the effects of what we are talking about, viz. the process of remembering (being reminded).'

5 ἀναμν. is of course epexegetis of αὐτὸ τοῦτο: cf. above, 72 c, and comp. directly below, p. 27, 10, τότε προσπάσχειν, ἐννοεῖν. (It is needless to add that Hirschig considers

ἀναμνησθῆναι as a gloss: see above, p. 24, 23). 7 *ἄν* belongs to ἀκούοιμι, not to μέντοι.—ἐπεχειρήσας, viz. when the affair took place to which Cebes alludes.

11 *τοιούτῳ* ‘expresses that it is such as the speaker has in his mind; his explanation of it to others follows, at λέγω δέ.’ Riddell, § 53. H. 12 *λέγω δέ τινα τρόπον*;

‘solent apud Platonem qui disputantes inducuntur haud raro suum ipsi sermonem eiusmodi interrogationibus distinguere.’ STALLB.

13 *πρότερον* is given by the best mss. (the Bodl. among them), and Olympiodorus, and though it is not absolutely necessary, as the notion of precedence in regard to time is already expressed in the partic. aor. which follow—there is not the slightest reason for assuming the word to be due to interpolation, as Hermann does.—Very nearly the same expressions as here recur below, 76 A.

15 *τοῦτο* depends on ἀνεμνήσθη. 17 *οἷον τὰ τοιάδε*: see on p. 13, 22.

21 *ἐγνωσαν* and *ἔλαβον* are instances of what may be called the paradigmatic aorist, which represents a general rule as the result of the repeated observation of individual cases and instances.

22 f. *τοῦτο δ' ἐστὶν ἀνάμνησις* ‘this is what one might call recollection,’ or ‘this is a case of recollection.’ The same words occur Phaedr. 249 c.

23 *Σιμμίαν τις ἰδὼν κ.τ.λ.* Simmias and Cebes were inseparable friends: see n. on p. 59, 2.

p. 27, 5 *αὐτοῦ Σιμμίου* ‘the living Simmias.’ Hirschig brackets ἀναμνησθῆναι because ‘ter saltem repeti non potest.’ Is this criticism?

XIX. p. 27, 7 *κατὰ πάντα ταῦτα* ‘in accordance with all this.’

8 *ἀπ' ἀνομοίων*: seeing a thing or a person with which I associate the idea of Simmias, I am apt to recollect Simmias himself. ἀνόμοια are objects *ὧν μὴ ἢ αὐτὴ ἐπιστήμη* (73 c). *ἀφ' ὁμοίων* ‘fit recordatio cum eiusdem rei quae sensibus est percepta cogitativa idea in animo oritur, vel εἰάν τις τι πρότερον ἢ ἰδὼν ἢ ἀκούσας, ἢ τινα ἄλλην αἴσθησιν λαβὼν μόνον ἐκεῖνο γινῶ.’ STALLB.

11 *ἐννοεῖν* is exegesis of *τόδε*: see on p. 26, 4.—*ἐλλείπειν* is intransitive ‘to be inferior’ or ‘defective’ *τι* ‘in some respect’ *τινος* ‘compared with something:’ though originally this genitive is partitive. Krüger § 47, 16.

15 *ἄλλο τι—οὐδέν*: in this constr. *τι* is superfluous, but comp. above 65 E, *μήτε τινα ἄλλην αἴσθησιν μηδεμίαν*. Gorg. 463 A, *πράγματός τινός ἐστι μόνιον οὐδενός*. Eur. Alc. 79, *ἀλλ' οὐδὲ φίλων τις πέλας οὐδέεις*.—*παρά* has here the sense of ‘but’ or ‘than:’ in reality this does not differ from the use of *παρά* after comparatives which we find in Thucydides (1, 23, 3 *ἡλίον ἐκλείψει αἱ πυκνότεραι παρά τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυνέ-*

βησαν, and 4, 6, 1 χειμῶν—μείζων παρὰ τὴν καθεστηκυῖαν ὥραν): i. e. παρὰ stands, properly speaking, in the sense 'compared to,' but may be translated by 'than.' From Plato the editors quote *Politic.* 295 E, μὴ ἐξέστω δὴ παρὰ ταῦτα ἕτερα προστάττειν, and *Rep.* 1, 337 D δείξω ἑτέραν ἀπόκρισιν παρὰ πάσας ταύτας. Directly afterwards we have the more common constr. ἕτερον τούτων. 16 αὐτὸ τὸ ἴσον 'abstract equality.' 19 λαβόντες sc. ἐπιστάμεθα: cf. p. 30, 29. 21 ἐκ τούτων is epanalepsis of ἐξ ὧν. 24 τῷ μὲν—τῷ δέ: though appearing equal to the one, the same things do not necessarily seem so to another. Equality in as far as it is perceived by the senses is not certain and unchangeable, as men are apt to disagree about it; but abstract equality (αὐτὸ τὸ ἴσον) always remains one and the same. For the different reading of the passage which is given by the less trustworthy mss., see the crit. notes; without disputing the possibility of the constr. ἐνίοτε τοτὲ μὲν—τοτὲ δέ, I cannot agree with Stallb. who observes 'sermonem esse de varietate ac diversitate rerum externarum imaginum ab uno eodemque homine vario tempore perceptarum vel ex proximis verbis apparet αὐτά σοι—ἐφάνη, ut sponte intellegatur lectioni τῷ μὲν, τῷ δέ nullum locum esse concedendum:' for though it is there made dependent on the judgment of one and the same person, it is not certain that it *must* be the same in the preceding sentence. 25 αὐτὰ τὰ ἴσα 'abstract equality' in the plural, in order to represent it as the affection of several minds, not of one only (εἰς τοὺς πολλοὺς ἀποβλέπων νόας, ὧν ἐν ἐκάστω τὸ αὐτὸ ἴσον, Olympiodorus): Stallb. justly compares *Parmen.* 129 B αὐτὰ τὰ ὅμοια. 27 ταῦτα τὰ ἴσα, i. e. such as are commonly called ἴσα; the pronoun stands in its original 'deictic' sense here as well as l. 29, ἐκ τούτων τῶν ἴσων. See on p. 30, 2. p. 28, 4 ἕως ἂν lit. 'so long as' = 'if:' comp. *Xen. Cyrop.* 5, 2, 11 ἕως ἂν ἀνὴρ δίκαιος ᾖ—οὐποτ' ἐπιλήσομαι τούτων, and the instances from Plato collected by Stallb.: *Cratyl.* 393 DE. 432 E. *Politic.* 293 BD. *Rep.* 10, 610 B. γὰρ is added by mss. of inferior value, but Stallb. shows by numerous instances that Plato often adds an expegetic sentence without a connective particle. The reading ὅταν οὖν which is found in some editions, possesses the authority (such as it is) of some mss. of the second class. 9 αὐτὸ δ' ἔστιν ἴσον = αὐτὸ τὸ ὄντως ἴσον 'abstract equality itself:' for a similar expression see below p. 29, 2. 10 ἐνδέε τι ἐκείνου: comp. p. 27, 12 ἐλλείπει τι ἐκείνου, and *Rep.* 7, 529 D τῶν ἀληθινῶν πολὺ ἐνδέειν. The dat. τῷ—εἶναι may be translated 'in so far as it is not like equality itself,' lit.

'by being not like equality itself.' For a similar instance see p. 5, 25. τοιούτον is made to agree with the preceding singular ἐνδεΐ, though the regular construction would be the plural: comp. p. 29, 7 προθυμείται μὲν πάντα τοιαῦτα εἶναι. 12 βούλεσθαι is here used of an inanimate object in the same way as θέλειν above p. 5, 26 where see note. So we have below also ὀρέγεσθαι used of things. 15 ἀναγκαῖόν που sc. εἶναι: cf. 111 A below. Don. § 419 f.—τὸν τοῦτο ἐννοοῦντα is a recapitulation of the words ὅταν τίς τι ἰδῶν ἐννοήσῃ. 17 For the complete understanding of the words ἐνδεεστέρως δὲ ἔχειν we ought to supply from the preceding οὗ δὲ ἐνδ. ἔχ. φησίν: but the relative is not repeated in constructions of this kind, though the second sentence requires a different case, see above 65 A, below 82 D. 21 ὀρέγεται κ.τ.λ.: it is the aspiration or tendency of all things to reach their abstract ideas and become equal to them, though they always fall short of their endeavour. 26 ταῦτόν πάντα ταῦτα λέγω 'idem de his omnibus praedico.' The constr. is the same as in Κορινθίους κακὰ λέγω 'I say evil things of the Corinthians.' 27 πρὸς γε δ κ.τ.λ. 'with regard to what.' 28 ἀλλὰ uὲν δὴ without a following δέ, which shows that μέν = μὴν. p. 29, 1 τὰ ἐν ταῖς αἰσθήσεσιν 'things which fall within reach of the senses.' 2 τοῦ ὁ ἔστιν ἴσον = τοῦ ὄντως ἴσου 'of abstract equality:' 74 D; below 92 D, ἡ οὐσία ἔχουσα τὴν ἐπωνυμίαν τοῦ ὁ ἔστι. Before a relative the article often appears in its original power as a demonstrative pronoun: comp. Phileb. 37 A τό γε ᾧ τὸ ἠδόμενον ἦδεται. E περὶ τὸ ἐφ' ᾧ λυπείται. Legg. 4, 714 E τῶν ἄ τότε ἐπισκοποῦμεν = τῶν τότε παρ' ἡμῶν ἐπισκοπουμένων. 4 τὰλλα αἰσθάνεσθαι 'perform the other acts of the senses:' Riddell § 2 b. 6 τὰ ἐκ τῶν αἰσθήσεων ἴσα 'things considered equal in consequence of our sensual perceptions.' ἐκείσε viz. to that preconceived knowledge of equality. 7 ἀνοίσειν is explained by Heindorf = ἀναφέροντες ἐνθυμείσθαι, better by Stallb. ἀναφέρειν ἐνθυμούμενοι, in order to understand ὅτι. But I confess that Hirschig's conjecture appears not improbable to me, according to which the whole sentence ὅτι—φαιλότερα is an interpolation added here after the example of 74 E and 75 A. 9 f. γενόμενοι εὐθύς 'directly at our birth:' see above p. 21, 2, and below l. 17. 11 πρὸ τούτων sc. πρὸ τοῦ ὀρᾶν καὶ ἀκούειν καὶ τῶν ἄλλων αἰσθήσεων. It is necessary to observe this in order to understand the inadmissibility of the reading τούτου which is found in some mss. and also added by a corr. in the Bodl.

XX. p. 29, 16 *ἔχοντες* is, strictly speaking, unnecessary because already implied in *λαβόντες*, but it is added in order to make the idea of possession more emphatic. We have of course to understand *αὐτήν* for *ἔχοντες* also. 17 τὸ ἴσον κ.τ.λ. i.e. all relations of things with regard to size.

21 ὅπερ λέγω 'as has been said before:' for another instance of this phrase see p. 30, 10. It is, however, frequent enough in Plato.—For the omission of the article before *δικαίου* and *όσίου* Stallb. compares Gorg. 459 D. καὶ τὸ αἰσχρὸν καὶ τὸ καλὸν καὶ ἀγαθὸν καὶ κακὸν and other passages. 22 ἐπισφραγίζεσθαι lit. 'to imprint a seal,' here 'which we mark by the name of absolute;' cf. Polit. 258 C μίαν (ιδέα) ἐπισφραγίζεσθαι, Phileb. 26 D ἐπισφραγισθέντα τῷ τοῦ μᾶλλον καὶ ἐναντίου γένει. The words directly following καὶ ἐν ταῖς ἐρ. ἐρ. κ.τ.λ. might be summarily translated 'in our dialectic investigations:' see Crito 50 C. Similar expressions are often met with in Plato: see below 78 D. Theaet. 168 D. Lach. 187 C. Rep. 7, 534 D. 27

The acc. c. inf. *εἰδότας ἀεὶ γίγνεσθαι* is of course conceived in dependence on *ἀναγκαῖον* which should be supplied from the preceding sentence. *ἀεὶ διὰ βίου* is a tautological expression which occurs in other passages also: Phileb. 21 B, 22 B. Legg. 2, 664 A. Politic. 295 B. So also Demosth. Leptin. § 121 διὰ παντὸς ἀεὶ τοῦ χρόνου.

29 f. The same definition of *λήθη* as here recurs Symp. 208 A, and Phileb. 33 E *λήθη—ἐπιστήμης* *ξεοδος*. p. 30,

2 ταῦτα is in its original 'deictic' force frequently used of the objects falling under our senses: see p. 27, 27, Phileb. 58 E. Phaedr. 250 A.

3 Hirschig ingeniously supposes that *γενέσθαι* has dropt out after *πρὶν*, comp. below p. 31, 17 and 24. Hirschig adds 'pro *πρὶν* secundum Graecitatem esse debebat πρότερον sive πρόσθεν, cum *πρὶν* in oratione pedestri et senariis numquam hoc sensu iungatur indicativo.'

4 *οἰκείαν ἐπιστήμην* 'original knowledge.'

8 ἕτερον τι κ.τ.λ. 'to conceive an idea of something different which he had forgotten, starting from this (which he had observed with his senses and) to which this approached either by being unlike or like it.'

10 f. For *ἦτοι—ἦ* see n. on Apol. 17, 1. Jelf § 777. It is the duty of *γέ* to emphasize the first part of the disjunction: comp. e.g. the passage in the Apology to which reference has been made, or Protag. 331 B *ἦτοι ταυτὸν γέ ἐστι δικαιοσύνης οὐσιότητι ἢ ὅτι ὁμοίωτατον*.

12 οὐδὲν ἄλλ' ἢ ἀν. 'they merely remember.' This phrase is originally elliptic, as we ought to explain οὐδὲν ἄλλο ποιοῦσιν, ἦ cf. Xen. Cyrop. 1, 6, 39 εἰ δὲ σύ γε μηδὲν ἢ μετενέγκας ἐπ' ἀνθρώπους τὰς μηχανάς, and Plato

himself Euthyd. 277 E και νυν τουτω ουδεν αλλο η χορεύετον. See also Bos, Ellipses Gr. ed. Schaefer, p. 646. Bekker and Hermann print αλλ' η, but so far as I can see this would be out of place here: αλλ' η is used after a negative clause instead of a simple αλλά, see note on Apol. 27, 4.

XXI. p. 30, 15 *πότερον ουν αιρει* 'which of the two do you now choose' i.e. for which do you decide? Cf. Simmias' answer *ουκ εχω—ελεσθαι*. 18 *τόδε* 'with regard to this'=in this case.

20 The words *περι ων επισταται* should of course be construed with *δοουαι λογον*. 24 For *μη—ουδεις* see Jelf § 750, 1.

29 *λαβοσαι* sc. *αναμνησκονται*. p. 31, 3 *αμα γιγνόμενοι* 'at the same time as they were born.' 5 f. The last argument advanced by Simmias is refuted by Socr. by an indirect proof:

'suppose we acquire this knowledge at the moment of our birth, when do we then lose it? It has been assumed that we lose it at precisely the same period, and it is impossible that acquiring and losing the same knowledge should both take place simultaneously.'

8 *εν ωπερ* is the reading of the best mss. (the Bodl. among the number), but Stallb. prefers omitting the preposition in accordance with the inferior mss. and with the observation 'non iteratur praepositio εν more loquendi prope legitimo' quoting also his note on Apol. 27 D. This is, however, no reason against the reading warranted by the best authorities. (See Jelf § 650, 3.) 10

ελαθον εμαντον ουδεν ειπων 'I inadvertently spoke nonsense.' 'Simmias is transfixed on the horns of a dilemma.' GEDDES.

XXII. p. 31, 13 *τα εκ των αισθησεων* 'the impressions resulting from sensual perceptions;' for the preposition, see also 75 B above, *τα εκ των αισθησεων ισα*. 14 *υπαρχουσαν προτερον*

sc. *ημιν* 'which formerly was in our possession;' this is placed *εκ παραλληλου* with *ημετεραν ουσαν*. 16 *ουτως ωσπερ και*

—*ουτως και*: the correlative *και* in comparisons is quite regular, see above 64 c. Here *ουτως* is somewhat unusual in the first clause, but a similar superfluity of expression occurs in Demosth. Olynth. 1, § 15 *τον αυτον τροπον ωσπερ οι δανειζόμενοι* and other instances are found elsewhere. 18 *αλλως* as much as 'in vain': see n. on Crito p. 44, 29.

21 *ει μη ταυτα, ουδε ταδε* is a good instance to exemplify the difference between *ουτος* and *οδε*: see Don. p. 379 (66), and also p. 553. 21 f. For the order of words *εφη, ω σωκρ., ο Σιμμιας* see below 78 AC.

23 *εις καλον* sc. *καιρον* 'happily, luckily': cf. Symp. 174 E, *εις καλον ηκεις οπως συνδειπνησης*. The sense of the whole passage is 'The argument

has an admirable tendency to prove that our soul exists, in like manner, before we are born, as also the substance of which you are speaking now.' 27 ὡς οἶόν τε μάλιστα i. e. 'with the greatest possible amount of certainty.' 28 ἱκανῶς sc. αὐτῷ ἀποδέδεικται. p. 32, 2 καρτερώτατος (opp. μαλακός) 'the most obstinate.'

XXIII. p. 32, 8 ἐνέστηκεν 'stands in our way:' so Dem. Callicl. § 10 ἢ ἄν ἐνστῆ τι 'where there is an obstacle in the way.' 10 διασκεδαννύηται is Hirschig's reading. The mss. give διασκεδαννύηται, only in the Bodl. this has been corrected to διασκεδαννύηται. Riddell § 59 p. 140 considers διασκεδαννύηται as the indicative, but the instance quoted by him from Meno 77 A does not justify the admission of this mood here instead of the subj. Again, those grammarians who consider διασκεδαννύηται as a subj., seem to forget that a subj. cannot be formed without a connecting vowel, and either Göttling 'on Greek accents' p. 83 is right in recommending διασκεδαννύηται or we ought at least to follow Matthiae § 209, 4 who is for writing διασκεδαννῦται. I have preferred the former, as I feel convinced that an indicative could be easily substituted by scribes, e.g. 70 A I find διαφθείρεται τε καὶ ἀπόλλυται in a quotation of the passage in Stobaeus Ecl. Phys. p. 328 Gaisf., and there can be no doubt that there our mss. are right in giving us the subj. Again I observe that in the passages quoted by Stallb. from Lucian and Themistius the correct subjunctives appear in recent editions, though I do not know on what authority. 12 ἀμόθεν ποθέν 'the mss. have ἄλλοθεν *aliunde*. Bekker proposed ἀμόθεν *alicunde*, in which he is followed by Hermann. Stallbaum adheres to the mss., although in Gorg. 492 D he reads ἀμόθεν against ἄλλοθεν of the mss. ΛΛ and Μ were often confounded.' GEDDES. 13 ἀφίκεται sc. εἰς ἀνθρώπειον σῶμα. 19 τέλος ἔχειν 'if our argument shall be complete.' μέλλω with a present infin. is very good Attic: Krüger § 53, 8. 21 συνθεῖναι 'combine.' The infinitival sentence τὸ γίγνεσθαι κ.τ.λ. is epexegetis of οὖν (λόγον) κ.τ.λ. 26 ἐκ τοῦ τεθνάναι 'from a dead state:' he might also have said as above, ἐκ τοῦ τεθνεώτος. 29 ὅπερ λέγετε is the reading of a Paris ms., all other mss. reading λέγεται. Stallb. defends this by referring to above 67 c ὅπερ πάλαι ἐν τῷ λόγῳ λέγεται: but it seems to me that Bekker and Hermann are right in preferring λέγετε which appears to be more natural.

EPISODE: SOCRATES INSISTS ON THE IMPORTANCE OF THE SUBJECT WHICH HE EXHORTS HIS FRIENDS TO STUDY WITH HELP FROM ALL QUARTERS.

XXIV. p. 33, 1 For the singular *δοκεις* comp. Eur. Hipp. 667 *πῶς νιν προσόψει καὶ σὺ καὶ δέσποινα σή;* Xen. Anab. 2, 1, 16 *σύ τε Ἕλλην εἶ καὶ ἡμεις*. See also Jelf § 392 Obs. 2. 2 *διαπραγματεύεσθαι λόγον* is to treat a question fully, cf. below,

95 E, *τὴν αἰτίαν διαπρ.* 3 *τὸ τῶν παιδῶν* is not connected with *δεδιέναι*, but refers to the sentence *ὁ ἀνεμος αὐτὴν .. διασκεδάννυσιν* that is, does not mean 'to fear, as children fear,' but 'to fear, lest it be as children think it is, that the soul goes into air.' Riddell, § 14. 5 *διασκεδάννυσιν* is understood as a subj. by most editors, and if a subj. were really necessary here, we should (according to the note on p. 32, 10), be obliged to write *διασκεδαννύη*, and Hirschig does so: but the words *ὡς ἀληθῶς* prove that we are justified in maintaining *διασκεδάννυσιν* as the indic. after a verb of fearing: see Jelf, § 314 a.—*ἄλλως τε καὶ κ.τ.λ.* is of course a jocosely expansion of the popular idea of the soul being dissolved into the winds.

7 *ὡς δεδιότων* 'as you would do with people who are afraid:' the subj. *τινῶν* being omitted. 9 *ἐνι τις καὶ ἐν ἡμῖν παῖς* is an obvious allusion to Socr.'s expression *τὸ τῶν παιδῶν*: later writers (Porphyrius, Themistius, Simplicius), speak of the *παῖς ἐν ἡμῖν* as the irrational part of man's being; Wytttenbach quotes from a commentary on Aristotle's Categories, *ἔστι γὰρ παῖς ἐν ἡμῖν καὶ γέρονσιν οὖσιν· τουτέστιν ἡ ἀλογος ψυχὴ ἦν δεῖ καὶ παιδεύειν· ὅθεν καὶ παιδεία εἴρηται ἢ ἀναγωγὴ, ὡς τοῦ ἐν ἡμῖν παιδὸς οὕσα καταστολή.* 11 *ὥσπερ τὰ μορμολύκεια*, sc. *φοβείται*. On the *μορμολύκεια* and kindred spectres very much used by nurses and foolish mothers to frighten naughty children, see Valckenaer's commentary on Theocritus' Adoniazusae in the words *μορμῶ δάκνει ἵππος*. Timaeus explains *μορμ. τὰ φοβερά τοῖς παισὶ προσωπεῖα*, cf. Aeschin. Socr. 3, 8, *νηπίων φόβητρα*, and Anton. Phil. 11, 23, *παιδῶν δείματα*.

12 f. Socr. pursues the image commenced by Cebes in mentioning the *μορμολύκεια*, against which incantations and exorcisms were often used. But in general *ἐπάδειν* and *ἐπωδῆ* are frequently used by Plato of the soothing and composing influence of wise words: cf. especially Charmid. 244, *θεραπεύεσθαι τὴν ψυχὴν ἐπωδαῖς τισι, τὰς δὲ ἐπωδὰς ταύτας τοὺς λόγους εἶναι τοὺς καλοὺς*. In Xenophon's Mem. 2, 6, 10, Socr. speaks in the same way of the use of *ἐπωδαί τινες* in making friends. 13 *ἐξεπάσητε*: cf. Soph. Oed. C. 1192, *εἰσι χἀτέρους*

νόσοι κακαὶ Καὶ θυμὸς ὀξύς, ἀλλὰ νοουθετούμενοι Φίλων ἐπωδαῖς ἐξεπάρδονται φύσιν.

14 ἔφη is repeated as in many other passages: Heindorf quotes Xen. Oecon. 8, 15, ὁ δ' εἶπεν, ἐπισκοπῶ, ἔφη, ὦ ξένη κ.τ.λ. Stallb. adds Xen. Hell. 2, 3, 52, and Plat. Erast. 132 v.

15 πολλή ἢ Ἑλλάς 'Greece is large:' cf. Theocr. Id. 22, 155, πολλὰ τοι Σπάρτα, πολλὰ δ' ἰππήλατος Ἄλις. Thucyd. 7, 13, 3, πολλή ἢ Σικελία.

21 Instead of δυναμένους it might also be τοὺς δυναμένους, but the cases in which the article is omitted in a participle of general meaning are very numerous.

22 f. ἔφη—ὁ Κέβης: for the curious arrangement of the words Stallb. refers to 77 c, 82 c, 83 e, Rep. 5, 450 v, Parmen. 135 v.—The sense of the words ταῦτα μὲν δὴ ὑπάρξει, is 'that shall certainly take place,' i. e. 'be carried out.'

23 ὄθεν κ.τ.λ. literally translated by Cic. Nat. deor. 3, 23, 60, *sed eo iam unde huc degressi sumus revertamur.*

24 The phrase ἐμοὶ ἠδομένῳ (βουλομένῳ) ἐστὶ may be presumed to be familiar to the student.

24 f. πῶς γὰρ οὐ μέλλει sc. ἠδομένῳ μοι ἔσσεσθαι; 'How (could it happen that) it would not be so?'

XXV—XXVIII. ARGUMENT III: THE SOUL NOT BEING COMPOUNDED IS ALSO INDIVISIBLE AND EXEMPT FROM DESTRUCTION: IT IS SUPERIOR TO THE BODY WHICH IT GOVERNS AND CLOSELY RELATED TO THE ETERNAL IDEAS.

XXV. p. 33, 27 ἐαυτοὺς stands in the sense of ἡμᾶς αὐτοὺς or ἀλλήλους: Jelf, § 654, 3. Comp. also below, 91 c.—τῷ ποίῳ τῶν = ποίον ἄρα ἐστὶν ἐκεῖνο ᾧ πρ. The same brevity of expression recurs in the succeeding words.

30 οὐ was added by Heindorf, nor can there be the slightest doubt as to the justice of this emendation, since πότερον in the next sentence shows that a double question must precede.—πότερον i. e. a thing to which it appertains to be dispersed, or one to which it does not.

p. 34, 3 ξυντεθέντι τε καὶ ξυνθέτῳ ὄντι φύσει 'to that which has been formed by composition and according to its nature must be a compound.'

4 διαιρεθῆναι is epexegetis of τοῦτο: 64 c, 70 c etc. 6 εἴπερ τῷ ἄλλῳ, i. e. if anything can be exempt from suffering dispersion, surely it must be that which is simple and uncompounded in its nature.

8 τὰ ἀξύνθετα: the article should be explained 'those uncompounded objects which we have in view.'

9 τὰ δὲ ἄλλοτ' ἄλλως, sc. ἔχοντα, a participle readily supplied from the preceding ἔχει.

10 ταῦτα δέ: 'in oratione bimembri, cuius priori parti posterior est opposita, quoties haec et ipsa in protasin

et apodosin distincta est, vocula δέ ad pondus oppositionis augendum in apodosi post demonstrativum repeti potest.' BUTTMANN on Alc. I. 109 A: cf. also in general Jelf, § 770, 1, a. But there is no doubt that δέ in these cases represents δή, just as μέν in so many instances stands for μήν.—ἴωμεν κ.τ.λ. 'aggrediamur ergo ea quae superiore sermone aggressi sumus.'

12 ἧς λόγον δίδομεν τοῦ εἶναι 'of the existence of which we give the proofs.'

13 For ἐρώτωντες καὶ ἀπ. see above, 75 D. 15 τὸ ὄν is, strictly speaking, superfluous after ὁ ἔστι, but see 75 B above.

17 μονοειδές is explained by Cic. Cato, 21, 78, cum simplex animi natura esset neque haberet in se quicquam admixtum dispar sui atque dissimile, &c. Below, 80 B, μονοειδεῖ καὶ ἀδιαλύτῳ and as the opposite πολυειδεῖ καὶ διαλυτῳ.

18 In the accumulation of negatives there is only one peculiarity which requires illustration: viz. οὐδαμῆ οὐδαμῶς, which might be translated *nulla via, nulla ratione*: similar passages are Legg. 12, 951 C, οὐ πρέπον ἐν εὐνόμῳ πόλει γίγνεσθαι τοιοῦτον οὐδὲν οὐδαμῆ οὐδαμῶς. Phileb. 65 E, οὐδαμῆ οὐδαμῶς. Tim. 50 C, ὁμοίαν εἴληφεν οὐδαμῆ οὐδαμῶς. So also Phileb. 60 C, πάντῃ καὶ πάντως, 100 D, ὅπῃ καὶ ὅπως.

20 τί δὲ τῶν πολλῶν, 'what about the many things:' this genitive instead of περί c. gen. occurs in numerous instances in the best writers, e.g. in Plato Rep. 5, 470 A, τί δὲ γῆς τε τμήσεως τῆς Ἑλληνικῆς καὶ οἰκιῶν ἐμπρήσεως; 7, 515 B, τί δὲ τῶν παραφερομένων; see also Riddell, § 27.—'unitati idearum (αὐτὸ τὸ ἴσον, αὐτὸ τὸ καλόν) nihil aliud erat opponendum quam rerum corporearum multitudo: τὰ πολλά, οἷον ἄνθρωποι ἢ ἵπποι κ.τ.λ. et rerum multitudine exemplis satis illustrata, tum demum qualitates quarum participes fieri possent nominandae erant: ἡ ἴσων ἢ καλῶν ἢ πάντων τῶν ἐκείνοις (i. e. ideis de quibus supra dictum est) ὁμωνύμων.' CLASSEN Symbolae crit. I. p. 15: from these observations it will be understood why καλῶν is here bracketed. The adjectives ἡ ἴσων—ὁμωνύμων are of course in apposition to the preceding substantives. (Hirschig brackets the words ἡ ἴσων—ὁμωνύμων: but part of his reasons fall by assuming καλῶν, l. 21, to be a gloss.) τὰ ἐκείνοις ὁμώνυμα denotes the usual practice of men in attributing the same qualities to objects falling under the perception of our senses as are given to absolute and abstract ideas: so τὸ ἴσον and if used of an abstract αὐτὸ τὸ ἴσον, &c.

23 f. πᾶν τοῦναντίον 'quite the contrary.'

25 ὡς ἔπος εἰπείν 'almost' limits the two negatives.

26 οὕτως αὐτὸ sc. ἔστιν or ἔχει: the sentence οὐδέποτε ὡσαύτως ἔχει is added as a further explanation.

XXVI. p. 35, 3 For the subjunctive with βούλεσθαι comp. below, 95 E, εἴτε τι βούλει προσθήῃς ἢ ἀφέλῃς. Gorg. 454 c, βούλει οὖν δύο εἶδη θῶμεν πειθοῦς; cf. ibid. 479 c. 7 ἡμῶν αὐτῶν is

gen. part. dependent on τὸ μέν—τὸ δέ. In the answer οὐδὲν ἄλλο we have of course to supply ἐστί. 11 ὑπ' ἀνθρώπων γε sc. ὁρατόν.

12 ἡμεῖς γε λέγομεν κ.τ.λ. 'but we certainly speak of things which are visible or not with reference to the nature of man.' Join ὁρατὰ τῇ τῶν ἀνθρ. φύσει 'visible to the natural perception of men.'

15 ἀειδές 'invisible' = οὐχ ὁρατόν.

XXVII. p. 35, 19 πάλαι ἐλέγομεν, viz. above, 64—68. The imperfect is used in reference to a preceding discussion, see above, 72 A.

22 ἔλκεται 'is dragged away' against its will. 23 καὶ αὐτή, just as the body always πλανᾶται. 25 τοιούτων sc. τῶν διὰ τοῦ

σώματος αἰσθήσεων. 27 For αἰεὶ ὄν Hirschig ingeniously proposes

ἀειδές: comp. below, p. 37, 15. It is not, however, necessary to adopt this reading, as the one given by the mss. furnishes a satisfactory sense. p. 36, 2 περὶ ἐκείνα sc. οὔσα. But the sense

would be considerably improved, if we were justified in admitting Ast's conjecture καὶ ὡσπερ ἐκείνα 'like those abstractions, the mind is never troubled.'

4 f. καλῶς καὶ ἀληθῆ: the same connexion of an adverb and adjective occurs in Ter. Ad. 609, *et recte et verum dicis* where similar instances from Plato are given in my note.

9 f. ὅλῳ καὶ παντὶ 'altogether:' other instances of this phrase are

quoted by Wyttēnb. and Stallb.: Rep. 7, 527 c, τῷ ὅλῳ καὶ παντὶ διοίσει. ib. 5, 469 c, ὅλῳ καὶ παντὶ, ἔφη, διαφέρει τὸ φεῖδεσθαι. ib. 6,

486 A, Alcib. I. 109 B. In order to express an idea very forcibly, synonyms are often joined: cf. Pl. Trin. 171, *gregem univorsum voluit totum abducere*, and Ter. Ad. 833, *solum unum hoc vitium fert senectus hominibus*.

(Geddes appropriately quotes the legal phrase 'all and whole.')

11 μᾶλλον after the comparative reinforces its meaning: cf. Hipp. mai. 285 A, Gorg. 487 B.

XXVIII. p. 36, 17 πεφυκέναι 'natura ita comparatam esse.'

18 θνητὸν ἀρχεσθαι τε καὶ δ. 'in libris nostris excidisse οἶον post θνητὸν suspicor, ubi id accurata certe stili ratio requirit.' HEINDORF: but it seems sufficient merely to supply οἶον in thought, not in print.

22 τὰδε ξυμβαίνει 'this follows' as a logical conclusion; τὰδε is explained by the following infinitives, for which we should, however, again repeat ξυμβαίνει, thus: ἡ ψυχὴ ὁμοιότατον εἶναι ξυμ-

βαίνει, a construction noticed above in 67 c. 24 εαυτῷ should of course be construed with κατὰ ταῦτά 'agreeing with itself.'

XXIX. THE SOUL MAY BE TAINTED BY THE INFLUENCE OF THE BODY: BUT IN DEATH THE TRUE SECURITY FOR THE SOUL IS FOUND IN ITS PURITY.

p. 37, 5 *καὶ διαπνεῖσθαι* 'cum imperite ab anima ad corpus translata esse appareat, ut illic [i. e. in Bodl.] in margine tantum leguntur, circumscribere non dubitavi.' HERMANN: I have followed him in bracketing the words, though more from the fact that they are not in the Bodl. m. pr. than for the reason which he gives.

6 For *ἐπεικῶς* see n. on Crito, p. 39, 12.—I have followed Stallb. in placing a semicolon after *χρόνον* as this seems to give a better sense than merely placing a comma. The second sentence is added to the preceding one without *γάρ* or any other connecting particle: see below, 87 A.

7 *χαριέντως ἔχων τὸ σῶμα*, i. e. being young when the flesh is tender; *ἐν τοιαύτῃ ᾠρᾷ* = *ἐν χαριέσσει ᾠρᾷ*, cf. Protag. 309 B, *χαριεστάτη ἦβη* with reference to a line in Homer, Il. 24, 346 f. *κούρω αἰσυμνητήρι εἰκῶς, Πρῶτον ὑπηνήτη, τοῦπερ χαριεστάτη ἦβη*. H. Schmidt disjoins *καὶ ἐν τοιαύτῃ ᾠρᾷ* from *τελευτήσῃ*, and attaches it to the apodosis *καὶ πάνυ μάλα*, so that the meaning is 'even if one dies with his frame fresh and beautiful, the body will remain in the same fresh condition for even a very considerable time.'

8 *καὶ πάνυ μάλα* sc. *συχρὸν ἐπιμένει χρόνον*. *συμπεσὸν τὸ σῶμα* denotes the appearance of the body after it has been disembowelled, as was the practice of the Egyptians: cf. Herod. 2, 86. Hirschig brackets the words *ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες*, saying, 'impudentissime haec interposuerunt (scribae) nullam rationem habentes constructionis.' But surely this is pushing criticism too far: or did Hirschig overlook the ellipsis of *συμπίπτουσι*? *οἱ ταριχευθέντες* stands of course for *τὰ τῶν ταριχευθέντων σώματα*.

10 *ὀλίγον* 'nearly:' Apol. p. 1, 3.—*ἀμήχανον ὅσον χρ.* 'a very great time' (comp. the Latin 'mirum quantum tempus'); the phrase is very common in Plato, e. g. Euthyd. 275 c, *σοφίαν ἀμήχανον ὄσσην*, Charmid. 155 D, *ἀμήχανον ὄλον*.

11 *σαπῆ* sc. *τὸ σῶμα*. 13 *ἄρα* 'as might have been expected:' n. on Apol. p. 27, 14. This *ἄρα* belongs to the participle.

14 *τοιούτου ἕτερον*: just as the soul itself is invisible, so also the place to which it goes.

15 *Ἄιδου ὡς ἀληθῶς* 'which bears the name Hades in good truth,' in so far as *Ἄιδης* = *ἀειδής* or *αἰδής*, Cratyl. 403 A. For *ὡς ἀληθῶς* (which is the adverb of *τὸ ἀληθές*) see n. on Apol. p. 37, 2.

17 *αὕτη δέ*: *δέ* is repeated with the subject on account of the distance of the original subject *ἡ δὲ ψυχή*. See below, 83 B. 19 *διαπεφύσηται*

κ.τ.λ.: we have here an instance of the emphatic use of the perfect to denote the immediate occurrence of an action: see Jelf, § 399, 2.

19 f. οἱ πολλοὶ ἄνθρωποι: see above, 65 A, and later on, 92 D.

23 ἐκούσα εἶναι 'as far as it can help it;' above, 61 c.

27 ῥαδίως 'with equanimity' belongs to τεθνάναι, only we should not translate 'to die easily.' Stallb. joins it with μελετώσα 'aequo animo meditans.' Hirschig brackets ῥαδίως.

28 οὕτω μὲν ἔχουσα takes up the construction interrupted by the parenthesis τοῦτο δὲ κ.τ.λ.

31 ἀγρίων ἐρώτων in general 'wild passions.' p. 38, 2 κατὰ c. gen. 'with regard to' or 'about:'

Jelf, § 628, 2. See above, on p. 22, 4.

3 διάγουσα falls out of the construction, as διαγούση would be wanted in agreement with ὑπάρχει αὐτῇ εὐδαιμονι—ἀπηλλαγμένη. Hirschig and Heindorf before him write διαγούση in spite of all ms. authority: but even if instances exactly parallel to the one before us were wanting, we ought to be very slow in changing the text, considering what irregularities of constr. Plato admits with participles, see e.g. Riddell, Digest, § 271, and other §§ there and on the next pages.

But a passage precisely analogous to the present can be quoted from Thuc. 7, 42, καὶ τοῖς μὲν Συρακοσίοις καὶ ξυμμάχοις κατάπληξις ἐν τῷ αὐτίκα οὐκ ὀλίγη ἐγένετο, εἰ πέρασ μηδὲν ἔσται σφίσι τοῦ ἀπαλλαγῆναι τοῦ κινδύνου, ὀρώντες (though it ought to be ὀρώσιν) οὕτε κ.τ.λ.

The case of the participle was not, as we see, determined by the expression which the writer used, κατάπληξις ἐγένετο αὐτοῖς, but by its logical equivalent κατεπλάγησαν: and so also here διάγουσα is occasioned by the idea δύναται, which is the logical equivalent of ὑπάρχει αὐτῇ.

Geddes justly quotes Phaedr. 241 D, φῆμιν αὐτὸν ἐρεῖν...λέγων for λέγοντα, as if ἐδόκει μοι ἐκείνος had preceded. After this it is edifying to listen to Hirschig declaiming in the following strain: 'qui in his non sentiunt dativī τὰναγκαῖον; quid ἀκριβείας ac χαρίτος [!] Ἀττικῆς, quid μεγαλειότητος Attici sermonis videre ii possint quidque utilitatis percipere ex Graecorum lectione equidem non intelligo.'

XXX—XXXI. A WARNING NOT TO BRUTALIZE THE SOUL BY THE INFLUENCE OF THE BODY IS DRAWN FROM THE POPULAR SUPERSTITION ABOUT RESTLESS GHOSTS AND FROM THE DOCTRINE OF METEMPSYCHOSIS.

XXX. p. 38, 10 For ἀλλ' ἢ after a negative sentence see above on p. 30, 12 and comp. Apol. 34 B, τίνα ἄλλον ἔχουσι λόγον βοηθούντες ἔμολ' ἀλλ' ἢ τὸν ὀρθὸν τε καὶ δίκαιον; 10 οὗ belongs in sense also to

ἴδοι, πλοῖ and φάγοι, though there we expect δ, and to χρήσαιτο, though this requires φ: but see n. on Crito p. 47, 5. 12 f.

τὸ δὲ—τοῦτο δὲ εἶθ.: for the repetition of δέ see above 78 c, 80 d. Besides this, we have moreover δή to sum up and conclude the whole argument.—νοητὸν δὲ καὶ φιλ. αἰρετόν=λόγῳ καὶ φρονήσει περιληπτόν Tim. 29 A. 14 Hirschig brackets ψυχὴν and appeals to p. 37, 28: as if this were a sufficient reason. 16 διειλημμένην ὑπὸ τοῦ σώμ. 'quite penetrated by the corporeal element.'—

'Compare the noble reproduction of this Platonic passage regarding the carnalising of the Soul in the Comus of Milton (460—480).' GEDDES. 23 περὶ τὰ μνήματα κ.τ.λ.: the popular superstition here alluded to is still so common among ourselves that it seems almost superfluous to quote any authority for its existence among the ancients: yet comp. Eur. Hec. 54, 91 where the word φάντασμα is used in the same way as here to denote a spectre, and Lactant. Inst. 2, 2, 8 *vulgus existimat animas circa tumulos et corporum suorum reliquias oberrare.* 25 τοιαῦται is explained by the two participles ἀπολυθεῖσαι and μετέχουσαι. 28 οὔτι (often followed by ἀλλά) is a very strong negation: Stallb. quotes Rep. 2, 373 E. 4, 438 E. Theaet. 156 E. Cratyl. 393 B. Symp. 189 B. Hipp. mai. 297 E. See below 82 c. p. 39, 1 τροφῆς 'conduct': cf. Etym. M. and Suidas τροφή· λαμβάνεται καὶ ἐπὶ τῆς ἀγωγῆς καὶ παιδείας. Cf. below 84 B.

XXXI. p. 39, 5 τοιαῦτα ἦθη=ζῶα τοιοῦτοις ἦθεσι χρώμενα. On the doctrine of μετεμψύχωσις much material has been collected by Wytttenbach ad h. 1.; it is, however, quite sufficient for our purpose to observe that among the Presocratic philosophers the Pythagoreans maintained it, and they no doubt took their notions on this point from the Egyptians: Herod. 2, 123. 11 With the answer πάνν μὲν οὖν εἰκὸς λέγεις comp. Hipp. mai. 281 B, πάνν μὲν οὖν ὀρθῶς λέγεις. Meno 76 c, πάνν μὲν οὖν χάρισαι. Legg. 1, 643 A, πάνν μὲν οὖν δρῶμεν ταῦτα. Charm. 175 E, ταῦτ' οὖν πάνν μὲν οὖν οὐκ οἴομαι οὕτως ἔχειν. Phileb. 41 A, πάνν μὲν οὖν τοῖναντίον, ᾧ Σώκρατες, εἴρηκας. Protag. 312 B, πάνν μὲν οὖν μοι δοκεῖ τοιαύτη εἶναι—ἢ μάθησις. These passages are quoted by Stallb. lest any one might be tempted to read πάνν μὲν οὖν· εἰκὸς λέγεις. 14 φαίμεν: I agree with Stallb. that ἂν clearly belongs to the finite verb, and not to the infinitive. Heindorf and Hermann take another view and keep φαμέν, the reading of the Bodl. m. p. 16 ἐκάστη sc. ψυχῆ. The feminine ἐκάστη is in better agreement with the preceding constructions, especially τὰς τοιαύτας (=τὰς

τῶν τοιούτων ψυχάς).

23 τοιοῦτον is explained by the two adjectives which follow.

26 ἄνδρες μέτριοι probably means 'good honest men:' so Demosth. de Cor. § 10 speaks of οἱ μέτριοι i.e. 'the respectable citizens,' as the class from which he sprung.

GEDDES.

XXXII—XXXIV. PERORATION AND PRACTICAL APPLICATION OF THE PRECEDING DISCUSSION: THE TRUE AIMS OF THE PHILOSOPHER, THE EFFECT OF PHILOSOPHY ON THE SOUL, AND THE ABSURDITY IN FEARING THE DELIVERANCE CALLED DEATH.

XXXII. p. 40, 1 φιλομαθεῖ = φιλοσόφω: cf. Rep. 2, 376 B, τό γε φιλομαθές καὶ φιλόσοφον ταῦτόν, and ib. 9, 581 B. Stallb. explains 'facile intelligitur postremis istis structura orationis nova sane et insolenti denuo inculcari superiora illa: μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῶ ἀπιόντι, h. e. εἴ τις μὴ φιλοσοφήσας καὶ παντελῶς καθαρὸς ἐστίν, causa autem iterationis posita in eo est, quod philosophi cum gravitate opponuntur iis qui antea dicti sunt sese aliarum rerum studiis dedisse.' With the help of this explanation we may understand the passage, but it should be observed that it is, after all, expressed in a very unsatisfactory manner. What Plato wants to say is εἰς δὲ γε τῶν θεῶν γένος ἀφικνεῖσθαι τῷ μὲν μὴ φιλοσοφήσαντι καὶ παντελῶς καθαρῶ ἀπιόντι οὐ θέμις ἐστί, τῷ δὲ φιλομαθεῖ θέμις ἐστί. In fact, all would be right by changing ἀλλ' ἦ into a simple ἀλλά. 8 ἔπειτα sums up the preceding principles: see on Apol. p. 6, 8. Hirschig effaces the Platonic character of the passage by bracketing μοχθηρίας δεδιότες and ἔπειτα ἀπέχονται αὐτῶν. δεδιότες is clearly parallel to φοβούμενοι l. 5, and ἀπέχονται αὐτῶν is a varied expression for οὐ παραδιδόασιν αὐταῖς αὐτοῦς. 11 σώματι πράττοντες 'working for their body,' cf. Thuc. 5, 76 οἱ τοῖς Λακεδαιμονίοις πράσσοντες 'those who worked in the interest of the Lacedaemonians:' other passages can be found in the dictionaries. The editions read σώματα πλάττοντες on which Stallb. comments thus 'σῶμα πλάττειν etsi recte dici possunt ii qui corpus artificiose fingunt formant colunt (v. Wytttenb. ad Plut. Mor. p. 3 E), tamen non recte illi dicuntur qui corpori inserviunt eiusque curae molliter sunt dediti.' Besides this we should also start from σώματι which is the original reading, not σώματα. The reading adopted in the text had been hit upon by myself independently when Dr Kennedy drew my attention to the fact that Ast proposes the same conjecture in his Lex. Plat.: an agreement thus independently arrived at by two scholars may,

perhaps, be accounted a guarantee of the truth of the emendation. It is based on Heindorf's observation 'in πλάττοντες latere suspicior verbum significatu serviendi blandiendique praeditum.' After ἀλλὰ we should of course supply οἱ for the constr. 12 χαίρειν εἰπόντες 'despising (all these).'

XXXIII. p. 40, 21 εἶργμου: cf. Eustath. ad Odys. p. 14 Bas. τὸ εἶργω ἐπὶ μὲν τοῦ κωλύω ἐψίλουν οἱ Ἀττικοί, καὶ δῆλον ἐκ τοῦ ἀπεῖρξαν ἐπὶ δὲ τοῦ ἐγκλείω ἐδάσυνον, ὡς δηλοῖ τὸ καθεῖρξαν, ὅθεν καὶ δασύνεται καὶ ἡ εἶρκτή. 23 τοῦ εἶργμου τὴν δεινότητα is an instance of

the very common figure of prolepsis=καὶ κατιδοῦσα ὅτι ἡ τοῦ εἶργμου δεινότης δι' ἐπιθυμίας ἐστὶ (=γίγνεται), 'that this strong imprisonment arises from desire.'

24 ὡς ἂν=ὥστε ἂν as in many other places. The soul conceives the desire and thereby becomes imprisoned, the imprisonment being due to its own action. Don. p. 601, § 608 Obs., differs from this explanation, and translates 'in the manner in which the person incarcerated would most of all contribute to his own imprisonment.' 25 ξυλλήπτωρ τῷ δεδέσθαι: it is obvious that the dative is due to the preposition in the noun; Heindorf corrects τοῦ and Herm. goes so far as to admit this into his text. Xenophon has the genitive, Mem. 2, 2, 12 ἴνα—ἀγαθοῦ σοι γίγνηται συλλήπτωρ. p. 41, 7

δὲ ἄλλων is opposed to αὐτὴ καθ' αὐτήν in the preceding sentence, and in the same way τὸ ἐν ἄλλοις ὂν ἄλλο corresponds to καθ' αὐτό. ἐν ἄλλοις ἄλλα denotes the things which are subject to change.

10 αὐτὴ 'the soul by itself.' 12 οὕτως after the participle: see on p. 8, 2. 15 τοσοῦτον: for the sense we should supply μόνον.

18 οὐ λογίζεται 'does not take it into account.'

26 The same metaphor occurs in Hor. Sat. 2, 2, 79, *quin corpus onustum Hesternis vitibus animum quoque praegravat una Atque affigit humo, divinae particulam aurae.* This figure of the ἦλος has been imitated by many writers: see Wyttenb. on Plut. Mor. 567 F.

30 ὁμότροπός τε καὶ ὁμότροφος: cf. the similar play upon the words ἄηθες and ἄηδες Lach. 188 B, and in general see Riddell, Digest, § 323. p. 42, 1

οἶα κ.τ.λ.=τοιαύτη ὥστε μηδέποτε ἀφ.

2 ἀνάπλεως, ἀναπεπλησμένος, κέχρηται δὲ ἐπὶ τοῦ μεμολυσμένου' Timaeus, where see Ruhnken's note. The feminine ἀναπλέα is against Jelf's rule, § 128, 2, 14, where it is stated that the feminine termination in the compounds of πλέω is merely Ionic; but ἀναπλέα in the present passage is indeed isolated: Krüger, § 22, 7, 1.

XXXIV. p. 42, 10 Hirschig brackets φασὶν and Hermann

edits *φαίνονται* in its place with the following note ‘*falsas virtutis causas philosophis vulgus tribuere nusquam legimus:*’ but Stallb. rightly observes that *κόσμοι καὶ ἀνδρεῖοι εἶναι* should be supplied for *φασίν* ‘*propter quae vulgo homines se fatentur fortes et temperantes esse.*’ Riddell again, Dig. § 83, gives the following explanation: “Here the meaning is not ‘for the reason which the world attributes to them,’ but ‘for the reason which the world says people *ought* to be [temperate].’ That is, *φασὶ* is followed by *κοσμούς εἶναι* understood, and this *εἶναι* contains the Dictative force:” by which Riddell means, it gives the verb ‘to think’ the meaning ‘to think fit.’ But this explanation is inadmissible here; for how can a verb be made dictative by an infinitive which is not even added, but merely understood and requiring to be supplied?

11 οὐ γὰρ ἀλλ’ οὕτω ‘for, so far from the contrary,’ i. e. ‘most assuredly:’ Riddell, § 156. 15 ἀνήνυτος is a word of poetical colouring, though used by Plato in several passages: Soph. 264 B, Gorg. 507 E, Rep. 7, 531 A, Legg. 4, 714 A, 5, 735 B (*μάταιος πόνος καὶ ἀνήνυτος*).

16 It is very difficult to decide between the two readings *μεταχειριζομένης* and *-ην*. I have kept the genitive in my text though I do not approve of Herm.’s explanation of it ‘*anima est tela, philosophia Penelope, cuius opus non debet contra quam huius irritum fieri ligando quae illa solverit.*’ I have further omitted the comma which Herm. places after *πράττειν*, and join *Πηνελόπης κ.τ.λ.* directly with *ἔργον* ‘to do the work of a Penelope who treats her weaving the reverse way,’ viz. to that related of the real Penelope. This kind of work is called *ἀνήνυτον*, because like Penelope’s work of old it never comes to any result. Stallb. approves of *μεταχειριζομένην* which certainly gives excellent sense: ‘and make her work void, weaving a kind of Penelope’s web the reverse way’ (Cary). ‘Penelope enim, quo procos falleret, noctu retexebat quae interdum contexuerat; animus autem quae retexta sunt liberatione a corporis sensibus suscepta ea rursus quasi contexit sese denuo corporis tradens affectibus et cupiditatibus: igitur tela quam tractat intelligitur liberatio sui a corporis vinculis.’—*τούτων* sc. *τῶν ἡδονῶν καὶ λυπῶν*.

18 ἀδόξαστον is that which does not rest on mere *δόξα* (‘seeming’), but *ἐπιστήμη* (‘grounded knowledge’).

22 τροφή means here both ‘conduct’ and ‘food:’ cf. above, *ὕπ’ ἐκείνου τρεφομένη*.

22 f. οὐδὲν δευδὸν μή: see n. on Apol. 28 B. Hirschig, in consistency with his critical rules, brackets *φοβηθῆ* here, *ὅπως μή* in the next line, and *καὶ* l. 25. As the text stands,

the sentence beginning with ὅπως μὴ is dependent on μὴ φοβηθῆ: see above 77 B and Sympos. 193 A, φόβος οὖν ἔστιν, ἐὰν μὴ κόσμιοι ὦμεν πρὸς τοὺς θεοὺς, ὅπως μὴ καὶ αὐθις διασχισθήσεται. 25 τοῦ σώματος is of course gen. object. 'in the separation from the body.' 26 διαπτομένη is the reading of the best mss., διαπταμένη of the mss. of less value: for these two forms see Porson on Eur. Med. 1.

XXXV. PAUSE IN THE DISCUSSION: SOCRATES INVITES HIS HEARERS TO STATE THEIR DIFFICULTIES AS TO HIS ARGUMENTS. ALLUSION TO THE EXAMPLE OF THE DYING SWAN.

28 ἦν πρὸς τῷ εἶρ. λόγῳ 'he was busy with the discourse held:' 'totus erat in sermone' (cf. Hor. Sat. 1, 9, 2). For the constr. comp. Jelf, § 638, II. 1. Riddell, § 128, 6. Thompson on Phaedr. 249 c.

29 ὡς ἰδεῖν ἐφάινετο 'as on seeing him it seemed,' a pleonastic expression which occurs also Tim 52 E, παντοδαπὴν ἰδεῖν φαίνεσθαι, and is imitated by several later writers. Exactly parallel is the turn of phrase in Xen. Cyrop. 5, 4, 11, καὶ μὰ τοὺς θεοὺς σὲ ἐπαναθεασόμενος ἦα, ὁποῖός τις ποτε φαίνη ἰδεῖν ὁ τοιαύτην ψυχὴν ἔχων. Geddes aptly compares Eur. Herc. Fur. 1002, εἰκῶν, ὡς ὄρῳ ἐφάινετο, Παλλάς. p. 43, 3 μῶν μῆ: Jelf, § 873, 5 (p. 558). Don. p. 559, § 537.

4 λέγεσθαι is the genuine imperfect here used with reference to a previous discussion: see also the crit. note. 6 οὐδὲν λέγω lit. 'I say nothing,' i. e. consider what I have said as not spoken. 7 καὶ αὐτοῖς is opposed to καὶ αὐτὸ καὶ ἐμὲ ξυμπαρᾶλ.

8 For the infin. ἀν λεχθῆναι see crit. note.

15 Porson's observation on Eur. Hec. 21, with regard to the tragic poets 'diversa tempora toties permiscent ut hanc varietatem data opera quaesisse videantur,' is equally true of prose-writers, especially of Plato and Xenophon: instances have been collected by Heindorf ad h. l., but they may easily be multiplied.

19 διάκειμαι cannot be a subjunctive, notwithstanding that Heindorf and Buttman consider it as such: see below, 93 A. Nor is there any necessity for this, as φοβούμαι, δέιδω, δέδοικα and similar other verbs are found with μὴ and unmistakeable indicatives when the apprehension is represented as certain: see the instances collected by Matthiae § 520, and the commentators on Thuc. 3, 53, 2, φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν. See also Badham, Philebus p. 3; Riddell, § 62. Here we should therefore assume 'that the apprehension as to Socrates being discomposed amounted to certainty in the minds of his friends that he

was so.' (GEDDES.)

23 One might wish that Blomfield's elegant conj. *πλείστα καὶ κάλλιστα* had the authority of the mss. in its favour: but it would be rash to change the text without apparent necessity. *πλείστα καὶ μάλιστα* expresses the strength and fulness of the song.

24 *τὸν θεόν κ.τ.λ.* i. e. Apollo, cf. Cic. Tusc. 1, 30.

26 *καταψεύδονται τοῦ θανάτου* 'they say false things with regard to death.'

27 *ἐξάδειν* 'breathe the last breath in melody.'

29 The genuine Attic form would be *ρίγῳ* which actually stands Gorg. 517 D: Jelf, § 239, 4, 6.

p. 44, 1 On the omission of the article before *χελιδῶν* see n. on Apol. p. 10, 12. Riddell, Digest, § 237.

4 Geddes compares Oppian. Cyneg. 2, 548, *κύκνοι μαντιπύλοι, γόνυ ὕστατον αἰδούντες.*

6 For the construction *διαφερόντως ἢ* comp. below, 95 c, *ἐκεῖ εὖ πράξειν διαφερόντως ἢ ἐν ἄλλῳ βίῳ βιούς.*

8 *ιερός* c. gen.: Jelf, § 518, 4. —*οὐ χείρον ἔχω* 'non sum deterior.'

[See also Riddell, § 2, 6.] *παρὰ τοῦ δεσπότου* receiving the gift of prophecy from Apollo.

Hermann's conj. mentioned in his preface is very pleasing, *οὐ χείρον'*

[i. e. *χείρονα*] *ἐκείνων τὴν μαντικὴν ἔχειν παρὰ τοῦ δ.* 'to have a prophetic power not inferior to theirs from the master (of prophecy).'

18 Hirschig brackets *μὴ* with Stephanus: but Geddes justly observes that *μὴ προαφίστασθαι* is to be regarded as one notion

(= *προσκαρτερεῖν*) and as an expansion of the duty expressed in *ἐλέγχειν.*

20 f. *ἢ μαθεῖν* from others, *ἢ εὐρεῖν* by original thought. Comp. below, 99 D, *παρ' ἄλλου μαθεῖν* and *αὐτὸς εὐρεῖν.*

21 *εἰ ταῦτα ἀδύνατον* sc. *ποιεῖν* or *πράττειν.* Cf. Parmenid. 160 A, *ταῦτα δὲ ἀδύνατον ἐφάνη.*

23 *ἐπὶ τούτου ὀχοῦμενον κ.τ.λ.:* comp. Cicero's imitation of this passage, Tusc. 1, 30, *itaque dubitans circumspiciens haesitans, multa adversa reverens, tamquam rate in mari immenso nostra vehitur oratio.*

Geddes justly observes that we have here an allusion to the proverbial expression *ἐπ' ἐλπίδος ὀχεῖσθαι*, for which see Porson on Eur. Or. 68.

26 *λόγος θεῖος* is an argument revealed to man by divine grace: the expression is Orphic, comp. the lines quoted by Eusebius Praep. Evang. 13, 685, *εἰς δὲ λόγον θεῖον βλέψας τούτῳ προσέδρευε, Ἰθύνων κραδίης νοερόν κύτος, εὖ δ' ἐπίβαινε Ἀτραπιτοῦ.*

Heraclitus, too, used the same expression before Plato: Sext. Empir. adv. Math. 7, 126.

p. 45, 3 *πρὸς ἑμαυτὸν* alone by myself, *πρὸς τόνδε* together with Cebes: see the beginning of the chapter where it is said that *Κέβης καὶ Σιμμίας* *σμικρὸν πρὸς ἀλλήλῳ διελεγέσθην.*

XXXVI. THE OBJECTION OF SIMMIAS: THAT THE SOUL, BEING A HARMONY, MUST BE REGARDED AS PERISHING WITH THE BODY.

p. 45, 15 *εἴ τις δισχυρίζοιτο* 'haec usque ad verba πρὶν τι ἐκείνην παθεῖν protasin continent, cui per parenthesin quasi quandam adiciuntur deinde haec καὶ γὰρ οὖν, ᾧ Σώκρ.—ἢ κατασαπῆ: tum demum apodosis infertur verbis ὄρα οὖν πρὸς τοῦτον τὸν λόγον, in quibus οὖν, ut solet, interruptum sermonem contexit. sic optime, ut in sermone familiari, cohaeret oratio.' HEINDORF. 16 ὁ αὐτὸς ὡσπερ is a somewhat negligent, but frequent construction in Plato and other Attic writers, noticed also by Priscian 18 p. 1195. Cf. Legg. 2, 671 c. Lysis 209 c. Xen. Anab. 1, 10, 10 &c. See also Riddell § 175. Jelf § 869, 2. 18 οὐδεμία γὰρ μηχανὴ ἂν εἶη: Bekker brackets ἂν because he is under the impression that this sentence forms part of the dependent speech, in which case ἂν would be wrong, cf. Phileb. 58 A, ἤκουον—Γοργίου πολλάκις ὡς ἢ ποῦ πείθειν δύναμις πολὺ διαφέρει πασῶν τεχνῶν· πάντα γὰρ ὑφ' αὐτῇ δοῦλα—ποιοῖτο. But as the mss. support ἂν, we are obliged to consider the sentence as a parenthetical observation, exempt from the rules of dependent speech. 26 ὑπολαμβάνομεν 'we suppose,' denoting that this view was then commonly received as a satisfactory explanation of the nature of the soul. Wytttenbach's note on the present passage contains all that can be collected about this point: it is given in an excursus at the end of the present edition. p. 46, 10 παραμένειν 'to last:' Hirschig boldly substitutes ἐπιμένειν, referring to 80 c, where the same expression occurs in a similar passage.

XXXVII. THE OBJECTION OF CEBES: THAT THE SOUL MAY SURVIVE THE DISSOLUTION OF THE BODY, YET IS NOT THEREFORE NECESSARILY EXEMPT PERPETUALLY FROM DISSOLUTION.

17 τί οὐκ ἀπεκρίνατο lit. 'quin respondit?' like this Latin expression, equal to an emphatic command, Jelf § 403, 3. 21 χρόνου ἐγγενομένου is quite a formula in Thucydides (1, 113; 4, 111; 8, 9) and Herodotus (1, 100; 2, 124; 175; 5, 92), comp. also Sympos. 184 A and Protag. 339 E, ἵνα—χρόνος ἐγγένηται. 22 ἔπειτα δέ: Heind. and Stallb. omit δέ, because after εἶτα and ἔπειτα it is generally omitted; Hermann however justly observes that this is no reason for ignoring the authority of the best mss., as there are also instances in which δέ is read after εἶτα and ἔπειτα. The infin. ξυχωρεῖν and ὑπερδικεῖν are of course dependent on δοκεῖ μοι χρῆναι; besides there is a slight anacoluthia in the omission of ἢ before ἐάν μῆ. 22 f. ἐάν τι δ. προσάδειν i. e. if they appear to say anything true: the word προσάδειν is no doubt chosen on

account of the previous discussion on the soul considered as a *ἀρμονία*. See below 92 c. 25 *θράττει* 'ταράττει, κινεῖ' Timaeus.

29 *εἰς τῷδε τὸ εἶδος* i.e. the human body = *ἀνθρώπινον εἶδος* 76 c. — *οὐκ ἀνατίθεται* 'I do not retract,' a very frequent expression in Plato, e.g. Meno 89 D. Protag. 354 E. Charmid. 164 c. Gorg. 461 D. (Wytttenb.): see also Riddell § 111. For *μὴ οὐχί* see Don. p. 592 § 595. p. 47, 1 *ἐπαχθές* lit. 'burdensome;' the word is several times used of exaggerated praises.

3 *τῆδε* sc. *ικανῶς ἀποδεδείχθαι*. — *ὡς μὲν* has no subsequent *δέ* to correspond. But, as Stallb. justly says, the writer intended originally to continue his sentence in the following manner *οἷτι δὲ ἀνώλεθρόν ἐστι καὶ ἀθάνατον, οὐκέτι συγχωρῶ*.

6 *ἂν φαίη*: for the position of *ἂν* see n. on Crito 52 D. Riddell § 295. Jelf § 431, 3 obs. 4. 10 *τι λέγειν* 'to say something good, well-founded:' n. on Crito p. 45, 3.

12 *ὥσπερ ἂν* has not the sense of *ὥσπερ ἂν εἶ*, though Heindorf is inclined to put this into the text; but we should simply translate 'this seems to me to be said with equal justice as a man might speak' &c. See also Jelf § 868, 3.

15 *ἴσως*: it is difficult to discover any satisfactory grounds for Forster's conj. *σῶς*, though Heind., Herm. and Hirschig approve of it; what is of importance here, is the idea of existing, and this is sufficiently expressed in *ἔστι*. *ἴσως* in a positive assertion has very good authority: see above on 67 A. The occurrence of *σῶς* and *σῶν* in the continuation of the discussion is certainly no argument either for or against Forster.

27 *οὐδέν τι* qualifies the adj. *φαιλότερον* and *ἀσθενέστερον*. For the addition of *μᾶλλον* to a comparative, see the editor's note on Pl. Aul. 419. Here there is moreover the excuse that *οὐδέν τι μᾶλλον* occurs very frequently in the sense 'nevertheless.' p. 48, 1 *μέτρια* 'appropriate things.' 3 *φαίη* sc. *ὁ αὐτὰ ταῦτα λέγων*.

5 *ῥέοι*: 'the allusion is to the Heraclitean doctrine of a perpetual flux (*πάντα ῥεῖ ποταμοῦ δίκην*) which Plato accepted as true regarding the texture of the body.' GEDDES.

11 *ἐπιδεικνύοι*: see Jelf § 418, 1 a. Heindorf thinks that *ἂν* ought to be inserted after *φύσιν*. — *τὴν φύσιν τῆς ἀσθενείας* is a redundant expression for *ἀσθενείαν*. So Legg. 12, 968 D ἢ *τῆς φυλακῆς φύσις* = ἢ *φυλακῆ*.

14 Hirschig conjectures *ἔσται* instead of *ἔστιν*, and this is perhaps right: see our critical note on p. 47, 3.

14 f. Transl. 'for if one were to grant to an opponent (*τῷ λέγοντι*) even more than you at present propose:' these words are addressed to Simmias. Heindorf makes *πλέον* dependent on *λέγοντι* and translates 'nam etiam si quis assentiatur ei qui vel

plus concedat quam tu, largiens illi hoc non solum etc.,' but this seems to be somewhat forced and not so natural as the construction recommended by us.

19 αὐτό 'the thing in question,' sc. the soul. Below, 109 A, we have πάμμεγά τι εἶναι αὐτό with reference to a feminine, τὴν γῆν.

20 ψυχὴν should be translated 'a soul,' not 'the soul.'

27 εἰ δὲ τοῦτο οὕτως ἔχει sums up once more the various contents of the protasis, but then instead of plainly putting the conclusion drawn from the preceding premises before us in a distinct form 'it results that the immortality of the soul is not proved at all,' the speaker again gives an involved sentence. I doubt whether Plato would have put a sentence like this into the mouth of Socrates, as it gives the reader the impression that Cebes is represented as an awkward speaker, because he is not a clear thinker.

27 θαρρεῖν θάνατον = θαρρεῖν θάρρος θανάτου: see the analogous constructions collected by Jelf § 550 b.

30 ἀνάγκην εἶναι is conceived in dependence on προσήκει or rather εἰκός ἐστιν which should be understood from προσήκει.

XXXVIII. PHAEDO INTERRUPTS HIMSELF AND DESCRIBES HOW THESE TWO OBJECTIONS AFFECTED THE HEARERS. ECHECRATES EXPRESSES HIS INTEREST IN THE DISCOURSE, AND PHAEDO PRAISES SOCRATES' CALM AND CHEERFUL MANNER DURING THE WHOLE SCENE.

p. 49, 7 τοῖς προειρημ. λόγοις is dependent on ἀπιστίαν in accordance with the construction of the verb ἀπιστώ: comp. Jelf, § 588, 2, 2. Instead of εἰς, the next words might also be in the dative; as it is, εἰς means 'with regard to:' Jelf, § 625, 3 c. 9 f. εἶμεν—ἀπιστα ᾗ: 'coniunctivus post optativum infertur, quia significatur ipsos dubitare ocepisse, num etiam rei ipsius natura per se spectata talis esset, ut pro incredibili esset habenda. quocirca optativus ad meram rei cogitationem, coniunctivus autem ad rei adhuc experiendae rationem designandam valet, quod discrimen ut notetur, admittitur subinde haec modorum variatio. Xen. Hell. 2, 1, 2, δεινὸν ἐφαίνετο εἶναι, μὴ τινα καὶ εἰς τοὺς ἄλλους "Ελληνας διαβολὴν σχολεῖν (quod in cogitatione positum) καὶ οἱ στρατιῶται δύσνοι εἰς τὰ πράγματα ὦσιν (quod ex rerum condicione suspensum est). Thuc. 6, 96, ἐξακοσίους—ἐξέκριναν πρότερον—ὅπως τῶν τε Ἐπιπολῶν εἶησαν φύλακες, καὶ ἦν εἰς ἄλλο τι δέη, ταχὺ ξυνεστῶτες παραγίγωνται.' STALLB. See also Jelf, § 809, Riddell, § 66. and espe-

cially § 89. **13** *ἐπέρχεται*: this verb has a different constr. in Xen. Mem. 4, 3, 3, *ἤδη ποτέ σοι ἐπήλθεν ἐνθυμηθῆναι*.

16 *ἀντιλαμβάνεται* 'takes hold of,' i. e. holds possession of me; so Parm. 130 E, *εἰ ἔτι καὶ οὐ πῶ σου ἀντείληπται φιλοσοφία, ὡς ἔτι ἀντιλήψεται*.

18 *ὡσπερ* 'as it were,' is added to *ὑπέμνησε* on account of the somewhat figurative use of the word in this passage, *ὑπομιμνήσκω* being originally used of a person.

21 *πῆ ὁ Σ. μετέηθε* lit. 'overtook.' Riddell, § 94, observes that this is the same metaphor as 89 C, *εἰ... με διαφεύγει ὁ λόγος*.

23 Heindorf is positive that *τι* belongs to *ἀχθόμενος* and not to *ἐνδηλος*, and Stallb. endorses his opinion. It is difficult to see why it *must* be so, as we get very good sense by translating 'did he show in anything that he was driven to straits' &c.

24 *βοηθεῖν τῷ λόγῳ* is said, with a kind of personification of the *λόγος*, like *ὑπέμνησε* above.—*καὶ ἱκανῶς ἐβ.* 'did he support his arguments with satisfactory reasons?' *πότερον* which begins the preceding question is made to do duty for this also, as is often the case in Plato.

28 *ἐκείνος* is made the subject of the relative clause, while logically it ought to be *ἐκείνον*, as the subject of the infinitive clause. See Riddell, § 194.

30 *τοῦτο ὡς ἠδέως = ὅτι οὕτως ἠδέως*: comp. Crito, p. 39, 17, with note.

31 *ἀγαμένως* i. e. like one who delighted in the display of the sagacity of his disciples.—*τὸν λόγον ἀπεδέξατο* is simply 'sermonem exceptit,' 'listened to their reasoning.'—*ἔπειτα—ἔπειτα*: the more usual constr. would be *ἔπειτα—ἔτι δὲ καί*, but instances of the same constr. as we have here are not rare; both Heind. and Stallb. have collected a sufficient number.

p. 50, **7** *χαμαίζηλος* 'διφρίον μικρὸν ἢ ταπεινὸν σκιμπόδιον' Timaeus, i. e. a kind of low stool.

12 *ἔοικεν*: as an outward mark of grief at the death of his beloved master.

13 *ἀλλὰ τί* 'but what then' (ought I to do)? This elliptical phrase is very frequent in Plato.

15 *ὁ λόγος τελευτήσῃ* 'if our argument is dead,' with the same personification of the *λόγος* as has been noticed above. Stallb. compares the expressions *ὁ λόγος οἴχεται, ἐκφεύγει, σώζεται*.

17 'Αργεῖα: the story is told by Herod. 1, 82; the Argives having lost Thyrea and being beaten by the Lacedaemonians took an oath not to cut their hair before they had repaired their defeat.

Wyttenb. very appropriately quotes Plut. Apophthegm. Lacon. 223 F, *τῶν δὲ Ἀργείων τὴν προτέραν ἦτταν φασκόντων ἀναμαχεῖσθαι, "θανμάζω" ἔφη "εἰ δύο συλλαβῶν προσθήκη (viz. ἀνα) νῦν κρείσσονες ἐγένεσθε ἢ πρόσθεν ἦτε."*

20 The proverb *πρὸς δύο οὐδ'* 'Ηρακλῆς is mentioned also by other writers. The sense is that even a

man of very great strength may be overpowered by superiority of number.

21 τὸν Ἴόλεων: cf. Pausan. 8, p. 269, Ἴόλαον μὲν δὴ τὰ πολλὰ Ἡρακλεῖ συγκάμνειν λέγουσιν. When Heracles was fighting with the Hydra, Herê sent a crab to assail him in the flank, so that he was compelled to call for his friend Iolaus to help him. ἔως ἔτι φῶς ἐστί: when the sun sets, Socr. has to drink the poison, below 116 B.

XXXIX—XL. INTRODUCTION TO THE SUCCEEDING ARGUMENT: SOCRATES EXHORTS HIS FRIENDS TO INVESTIGATE TRUTH PATIENTLY AND INDEPENDENTLY OF PERSONS OR CIRCUMSTANCES AND WITHOUT A DESIRE TO PLEASE OR STARTLE AN AUDIENCE.

XXXIX. p. 50, 26 Bekker prints μισολόγοι just as he has also the analogous accentuation φιλολόγοι: but Göttling 'On Accents' p. 319, justly says that φιλολόγος would mean δὲ φίλα λέγει, comp. δικαιολόγος=ὁ δίκαια λέγων, and hence it follows that we should accentuate μισόλογος.

27 μείζον τούτου κακὸν—ἢ λόγους μισήσας: more correct would be τούτου—τοῦ λόγους μισῆσαι, but see Riddell, § 163, A. A.

p. 51, 4 ὑγιᾶ would be the more usual Attic form: but see Jelf, § 129, 2.—ἔπειτα stands where we should expect either ἔπειτα δέ or κάπειτα: but it is usual in Plato to omit the copula with this word. See below, 90 B.

14 ὥσπερ ἔχει sc. τὰ ἀνθρώπεια.

15 Stallb. observes that σφόδρα qualifies χρηστοὺς καὶ πονηροὺς, and not ὀλίγους. But what he says, that ὀλίγους should be made emphatic, seems to me, so far as the order of words is concerned, to apply rather to the two adjectives which should be taken in a pregnant sense, and then we can dispense with the conj. of Heindorf who wanted to double σφόδρα. Cf. also Appuleius' rendering of the passage de doctr. Plat. 2, p. 22, Elm. *sed adprime bonos et sine mediocritate deterrimos paucos admodum varioresque, et, ut ipse ait, numerabiles esse: eos autem qui nec plane optimi nec omnino deterrimi sint, sed quasi medie (μεταξὺ) morati, plures esse.*

27 f. σοῦ προάγοντος by asking me above πῶς λέγεις.

28 ἀλλ' ἐκείνη sc. ὁμοιοὶ εἰσιν (οἱ λόγοι). The finite verb for this sentence is wanting, and we have here one of the anacolutha with which the student of Plato ought to become familiar.

p. 52, 3 ἀντιλογικούς: comp. below, 101 E, with note.

4 οἴσθ' ὅτι: see above, p. 24, 15.

7 For ἀτεχνῶς joined with proverbial expressions see n. on Apol. p. 3, 10. The Euripus was said to change its current seven times within a single day (Liv. 28, 6. Cic. de Nat. Deor. 3, 10): hence the proverb εὐριπος ἀνθρώπος to denote a person of light and changeable mind.

8 ἄνω καὶ

κάτω στρέφεται lit. 'is turned upside down,' i.e. all is brought into the utmost confusion.

11 f. δυνατοῦ κατανοῆσαι = ὄν δυνάμεθα κατανοῆσαι.

12 ἔπειτα after a participial constr. has been noticed before: see on p. 22, 13.

15 διὰ τὸ ἀλγεῖν: because he is annoyed.

XL. p. 52, 22 ἀλλὰ πολὺ μᾶλλον sc. ἐννοῶμεν. p. 53, 4 εἰ μὴ εἴη πάρεργον 'except that may happen by the way' (Cary) = εἰ μὴ ἐν παρέργῳ. See Riddell § 76.

5 αὐτῷ ἐμοί is more emphatic than either ἐμαντῷ and αὐτῷ μοι: cf. Sympos. 220 E, συνδιέσωσε καὶ τὰ ὄπλα καὶ αὐτὸν ἐμέ. Euthyd. 273 B, ὁ δὲ παρ' αὐτὸν ἐμέ.

6 θέασαι ὡς πλεονεκτικῶς is said ironically 'look how selfishly.'

8 Hirschig reads ἔσται, see above 87 A and E.

9 ἀλλ' οὖν 'well, then at least:' ἀλλά is often found in an apodosis after a sentence with εἰ, comp. e.g. Protag. 353A, εἰ μὴ ἐστι τοῦτο τὸ πάθημα ἡδονῆς ἠττᾶσθαι, ἀλλὰ τί ποτ' ἐστί;

10 ὀδυρόμενος does not seem to me to give the sense required here. Cary translates 'I shall be less disagreeable to those present by my lamentations.' But this can only mean 'less disagreeable because I lament,' while Socr. certainly means to say 'because I do not lament.' Comp. the analogous passage Sympos. 176 C, ἴσως ἂν ἐγὼ περὶ τοῦ μεθύσκεσθαι, οἷόν ἐστι, τάληθῆ λέγων ἠττον ἂν εἶην ἀηδής, minus molestus ero, si de ebrietate vera dixero. This reasoning proves to my mind that a little word has dropt out before ὀδυρόμενος, perhaps μὴ or ἦ. It is very strange that no editor should have considered this passage deserving of a note.

11 ξυνδιατελεῖ is fut. 'will remain.'

18 ἐαυτὸν stands for the first person ἐμαντόν, see above 78 B and 101 D below.

19 τὸ κέντρον ἐγκαταλιπὼν: an unmistakeable allusion to Eupolis' lines about Pericles οὕτως ἐκῆλει καὶ μόνος τῶν ρητόρων Ἐὐπόλιος τὸ κέντρον ἐγκατέλειπε τοῖς ἀκρωμένοις (cf. Cic. de Or. 3, 34).

XLI—XLIII. ARGUMENT IV: THE SOUL IS SHOWN TO BE A PRINCIPLE AND NOT A HARMONY, 1st, AS THIS ASSUMPTION WOULD BE INCONSISTENT WITH THE DOCTRINE OF REMINISCENCE, 2nd, BECAUSE THE SOUL DOES NOT ADMIT OF DEGREES, 3rd, BECAUSE THIS THEORY WOULD, AFTER ALL, BE INSUFFICIENT TO EXPLAIN THE FACTS OF THE CASE. THE SOUL IS IMMORTAL AND DIVINE AND THE DOMINANT PRINCIPLE IN THE HUMAN BEING.

XLI. p. 53, 21 ἀλλ' ἰτέον 'let us begin' = ἴωμεν δὴ κ.τ.λ. above 73 C. For the asyndeton in the next sentence Stallb. comp. Apol. 38 D. Protag. 338 C. Rep. 3, 412 C.

24 δμῶς with a participle

has the same sense as *καίπερ* with a part. 'although' or 'for all that it is.' Comp. Phileb. 12 B, Xen. Cyr. 5, 1, 26. 25 *ἐν ἀρμονίας εἶδει οὔσα* = *ἀρμονία οὔσα*, comp. Menex. 249 A, *ἐν πατρὸς σχήματι καταστάσα ἢ πόλις*.

27 *ἀλλὰ* sc. *φάναι*, a verb easily supplied from the preceding *ξυγχωρεῖν*.—*ἄδηλον* is construed with *μή*, because it has almost the notion of *παντὶ φοβητέον*. p. 54, 3

οὐδὲν παύεται 'ceases not one bit:' cf. 100 B, *ἄπερ...οὐδὲν πέπαυμαι λέγων*, and Riddell § 6. 13 *θαυμαστῶς ὡς*: comp. Don. § 404.

13 *ἦδε ἢ οἴησις, τὸ—εἶναι*: below, 94 B, we have in precisely the same manner an infinitive sentence added as the epexegetis of a subst. 20 *ξυγκεῖσθαι* is the Attic form instead of *ξυντεθεισθαι* which would, however, be used in later Greek only: the reviewer of my edition of the Apology in the Cambr. Univ. Gazette 1869, no. 22 well compares Legg. 793 B, *νόμων...τῶν ἐν γράμμασι τεθέντων τε καὶ κειμένων καὶ τῶν ἔτι τεθησομένων*.

21 *ἀποδέχσθαι* is construed with a genitive below 96 E; we might here and directly afterwards, E, also take the constr. as a genitive absolute. See Jelf § 485. 24 *ταῦτα* refers to the previous assertion that harmony was composed prior to the things which were required for its composition. *ξυμβαίνει*, as we have already had occasion to observe, denotes logical consequence. 27 *ἐκ τῶν οὐδέπω ὄντων* viz. the body and its component parts. 28

τοιούτον φ̄ = τοιούτον οἶον ἐκέينو φ̄: Heind. quotes Rep. 1, 349 D *τοιούτος ἄρα ἐστὶν ἐκάτερος αὐτῶν οἷσπερ ξοικεν*. See Jelf § 594, 2 Obs. 3. p. 55, 9 *ἄνευ ἀποδείξεως* without a strict logical demonstration, *μετὰ εἰκότος τινὸς* 'with a certain amount of probability:' but what should be thought of these arguments, is stated directly afterwards; Plato might then have continued *καὶ εὐπρεποῦς* (cf. Thuc. 3, 38 *τὸ εὐπρεπὲς τοῦ λόγου ἐκπονήσας παράγειν πειράσεται*), but prefers the noun (ib. 3, 11 *ἡ εὐπρέπεια τοῦ λόγου*).

13 *ἀλαζόσι* 'cheats:' *ἀλαζύν, ψευδῆς* Timaeus. 18 *αὐτῆς ἔστιν* 'belongs to her.' 19 *ικανῶς* 'on satisfactory evidence.'

XLII. p. 55, 28 On *παρά* after *ἄλλο* see Jelf § 637, III, 3 g. 29 *ἡγείσθαι* 'to take the lead' and so to be prior to these things. p. 56, 1 *ἐναντία* should be joined with *κινήθηται ἢ φθέγξασθαι*. 6 *ἐνδέχεται* 'it is possible:' the original expression being *τὸ πρᾶγμα ἐνδέχεται* 'the thing allows.'—*μᾶλλον* 'in a higher degree,' *ἥττον* 'in a lesser degree.'

9 *τοῦτο ὥστε*: comp. below 103 E where we have the same construction. *ὥστε* might also be omitted.—*καὶ κατὰ τὸ σμικρ.* 'even in the smallest extent.' The

question is: can one soul be more a soul than another, just as one harmony can be harmony in a higher degree than another? In constituting the reading of the passage, I have followed Van Heusde's conjectures in bracketing *μᾶλλον* and adding *ψυχὴν* before *ψυχῆς*, which seems to be necessary in accordance with Plato's usage: see directly below D and other instances collected by Stallb. on Hipp. mai. 299 D. The explanation given of the first *μᾶλλον* is, I confess, perfectly unintelligible to me: 'ut alter altero magis plus atque magis et minus ac minori gradu hoc ipsum sit, animus;' and I always take to be a sure sign of a wrong reading, if thinking over an explanation given of it by its defenders causes the reader a headache.

16 *θεμένων* 'Bodl. pr. et Ven. II Tub., quod ego quidem non probaverim, sed Herm. recepit,' STALLB.; it would be interesting to know Stallb.'s reasons for rejecting *θεμένων*, as we have an analogous instance directly afterwards l. 23 in *ὑποθέμενος*.

25 *ἔστιν* 'means' or 'signifies.' p. 57, 18 *ψυχὰι πάντων ζώων*: 'the consequence of the hypothesis of Simmias would be not only the obliteration of the distinction between the virtuous and the vicious, but also between man and the lower animals.' GEDDES.

21 *πάσχειν ἂν=ἔτι ἂν ἔπασχεν ὁ λόγος* 'that our argument would come to this untenable position.'

XLIII. p. 57, 24 *τῶν ἐν ἀνθρ. πάντων* is a partitive genitive dependent on *ἔσθ' ὅ,τι ἄλλο*. 30 *ἄλλα μυρία*: for the constr.

see n. on Apol. p. 37, 19. p. 58, 4 *οἷς ἐπιτείνονται=τούτοις ἃ* (acc. determ.) *ἐπιτ.*—*ἄλλο ὁτιοῦν πάθος κ.τ.λ.=καὶ ἄλλω ὀψινιοῦν πάθει ὃ ἐκείνα πάσχοιεν*. 9 *φησὶ τις* 'eodem iure quo φασὶν dictum est,' HERM.: I should rather think that *φησὶ τις=φασίν*;

but at any rate there is no reason for changing *φησὶ* with Bekker into *φήσει*. 10 *ὀλίγου*: see above 80 c. 14 *ταῖς ἐπιθυμίαις*

κ.τ.λ.: these datives are not governed by *νουθετοῦσα*, which verb rather requires the acc., but by *ἀπειλοῦσα*: instances analogous to the present case have been collected by the commentators: Isocr. Areopag. § 48 *ἐν τοῖς ἐπιτηδεύμασιν ἔμενον, ἐν οἷς ἐτάχθησαν, θαυμάζοντες καὶ ὀμιλοῦντες τοὺς ἐν τούτοις πρωτεύοντας*. Lysias in Andoc. § 33 *εἰς τοιοῦτον δὲ ἀνασχυντίας ἀφίκται ὥστε καὶ παρασκευάζεται τῇ πόλει καὶ πράττει καὶ ἤδη δημηγορεῖ, καὶ ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί*. HEINDORF. Stallb. adds Plato Legg. 11. 934 E, 12, 964 B; but the passage which he quotes from Sophocles, Antig. 537, *καὶ συμμετίσχω καὶ φέρω τῆς αἰτίας*, has nothing whatever to do with this point, as Wex's note will be sufficient to show. But add Protag. 327 A, *καὶ ἐδίδασκε καὶ ἐπέπληττε τὸν μὴ καλῶς*

αὐλοῦντα, where we should expect the dative in agreement with ἐπιπλήττειν. 17 οὐ (Odys. a 17) λέγει τὸν Ὀδυσσεά 'he says of Ulysses:' for the constr. comp. above 79 v.

20 ὡς with the genitive absol. instead of ἁρμονίαν εἶναι: as it appears a favourite constr. with Plato. Stallb. collects the foll. instances: Cratyl. 439 c, διανοηθέντες—ὡς ἴντων ἀπάντων καὶ ῥέοντων. Legg. 1, 624 b, μῶν—λέγεις ὡς τοῦ Μίνω φοιτῶντος πρὸς τὴν τοῦ πατρὸς ἐκάστοτε ξυνουσίαν; Phil. 16 d, ταύτην τὴν φήμην παρέδοσαν ὡς ἐξ ἑνὸς μὲν καὶ ἐκ πολλῶν ὄντων τῶν ἀεὶ λεγομένων εἶναι.

21 καὶ οἷας ἀγεσθαι=καὶ τοιαύτης ὥστε ἀγεσθαι.

23 καὶ οὕσης κ.τ.λ. 'although it is.'

24 ἢ καθ' ἁρμονίαν 'than in the manner of harmony:' Jelf § 629, 3 c. Riddell § 165 (p. 182).

XLIV—XLIX. DIGRESSION PREPARING THE ANSWER TO THE OBJECTION OF CEBES WHICH INVOLVES THE QUESTION OF CAUSATION IN THE CHANGES CALLED GENERATION AND DESTRUCTION. REVIEW OF THE THEORIES OF PREVIOUS PHILOSOPHERS, ESPECIALLY OF ANAXAGORAS WHO WAS NOT CONSISTENT IN APPLYING THE PRINCIPLE HE HAD DISCOVERED. IN OPPOSITION TO THE PHYSICAL PRINCIPLES OF PREVIOUS PHILOSOPHERS, THE NECESSITY OF INTELLECTUAL PRINCIPLES IS DEMONSTRATED. THE PRINCIPLE THAT THE *IDEA* UNDERLIES ALL PHENOMENA IS ENOUNCED AND ILLUSTRATED BY EXAMPLES.

XLIV. p. 59, 1 τὰ Ἄρμονίας τῆς Θηβαϊκῆς: Harmonia, the daughter of Venus, was the wife of Cadmus, the founder of Thebes. The comparison of Simmias with Harmonia and of Cebes with Cadmus has puzzled some commentators, and Olympiodorus finds even a very mystic sense in it; to me it seems to be little more than a mild joke: Simmias and Cebes are, as we have seen, inseparable friends, and stick together just like man and wife. Stallb. says 'τὰ Κάδμου vocat Cebetis rationem qui concesserat quidem animos corpore esse diuturniores, eosdem numquam interituros esse negaverat. illa facilius, haec difficilior ad refellendum fuit. quamobrem facile illa uxori, haec marito tribuitur.' I doubt if this be true; common experience shows I think that it is far more difficult to convince a woman than a man.

5 θαυμαστῶς—ὡς παρὰ δόξαν: for the separation of ὡς from the adv. to which it belongs comp. below, 99 d, ὑπερφυῶς μὲν οὖν, ἔφη, ὡς βούλομαι. 102 a, θαυμαστῶς γὰρ μοι δοκεῖ ὡς ἐναργῶς—εἰπεῖν ἐκεῖνος ταῦτα.

6 Transl. 'I wondered at Simmias' explanation when he stated his doubts.' The sentence would be smoother by

admitting $\delta, \tau\iota$ with Forster, Heindorf, and Hirschig.

7 $\chi\rho\eta\sigma\alpha\sigma\theta\alpha\iota$ τῷ λόγῳ, 'to deal with the argument,' i. e. to 'refute' it. So Hipp. mai. 299 B, ἀλλ' ἔχεις τι χρῆσθαι τῷ λόγῳ, ἢ τι καὶ ἄλλο ἐροῦμεν; (In accordance with this passage Hirschig admits $\chi\rho\eta\sigma\theta\alpha\iota$ in the text on the authority of inferior mss.) Theaetet. 165 B, τί γὰρ χρῆσις ἀφύκτω ἐρωτήματι; 11 ἡμῶν belongs to

τὸν λόγον.—*βασκανία fascinum*: it is an idea very common with the ancients, and just as common with modern nations that boasting is punished by the gods and causes misfortune. It is needless to trouble the reader with the great number of passages in which the *βασκανία* occurs; the motive is always the same as is contained in Sophocles' well-known words Ζεὺς μεγάλης γλάσσης κόμπους Ὑπερχθαίρει. In the Rep. 5, 451 A, Socr. says προσκυνῶ δ' Ἀδράστειαν, ὦ Γλαύκων, χάριν οὐ μέλλω λέγειν. Comp. Legg. 4, 717 D. For μέγα λέγειν see n. on Apol. p. 6, 24.

13 Ὀμηρικῶς 'using the Homeric phrase ἐγγυς ἰέναι' (Il. 4, 496. 5, 611. 6, 143), and of course suiting the action to the word.

15 ἀξιῶς ἐπιδειχθῆναι = ἀξιῶν λέγεις ἐπιδειχθῆναι, 'operae pretium esse dicis ut demonstretur.' ἐπιδεικνύναι 'vi ostendendi ac demonstrandi ea condicione atque lege usurpari videtur, ut simul in aliquo loco vel argumento subsisti aut ceteris, quae sunt exposita, aliquid addi significetur.' STALLB. Hirschig reads ἀποδειχθῆναι which is also given by the ms. Φ.

18 διαφερόντως i. e. much better.—ἐν ἄλλῳ βίῳ 'in a different pursuit,' not in that of a philosopher.

20 τὸ δὲ ἀποφαίνειν κ.τ.λ. The sense of this clause is clear enough, nor does the constr. deviate so much from Plato's general style as to justify the changes which have been proposed by some of the editors. The only irregularity consists in the interruption of the constr. after the verb κωλύειν according to which we should expect οὐδὲν κωλύειν φῆς πάντα ταῦτα μὴνύειν ὅτι πολυχρόνιον τέ ἐστι ψυχῇ—ἀλλ' οὐκ ἀθανασίαν. The second inf. μὴνύειν is dependent on κωλύειν: comp. an analogous instance in the Apol. p. 16, 2, where we have two participles, the first subordinate to the second. The beginning of the sentence should be rendered 'as regards the proof that.'

23 ζῶν—ἀπολλύοιτο, for the optative without ἂν see n. on 86 A, above. Wytttenbach transposes the whole passage μὴ (so he writes for καὶ) ταλαιπωρουμένη—ἀπολλύοιτο after ἀθανάτων ἐστι; it must be confessed without any cogent reason, but yet the sense which he then obtains is so satisfactory that one would wish the mss. were in favour of his reading.

p. 60, 3 πρὸς γε τὸ ἕκαστον ἡμῶν φοβεῖσθαι 'so far as our individual apprehensions are

concerned.' GEDDES.
Jelf, § 417.

8 For the subjunctive after βούλει see

XLV. p. 60, 15 τὰ γ' ἐμὰ πάθη 'what happened to myself' in attempting the same investigation. 17 ὦν λέγεις is the reading preferred by most editors, though the Bodl. and one other good ms. have ὦν ἂν λέγῃς. This reading Riddell, § 65, translates: 'you can apply it to satisfying yourself with respect to your objections, whatever they be,' and adds the following comments, 'It is true that the objections had preceded, but this only makes the instance parallel to 98 ε; and what ὦν ἂν intimates is that Socr. does not wish to bind Cebes in the precise case he has stated. As just before he had said ἐξεπίτηδες πολλάκις ἀναλαμβάνω, ἵνα μὴ τι διαφύγῃ ἡμᾶς, εἰτέ τι βούλει προσθῆς ἢ ἀφέλῃς,—to which Cebes had guardedly replied ἀλλ' οὐδὲν ἔγωγε ἐν τῷ παρόντι οὐτ' ἀφελεῖν οὔτε προσθεῖναι δέομαι,—he now, by giving a *general* turn to the sentence, leaves a loophole open for future qualification.'

21 ἱστορία φύσεως 'the investigation of Nature,' denotes the speculations of the Pre-Socratic philosophers; of these Socr. had no very high opinion: comp. his judgment as recorded by Xenophon, Mem. 1, 1, 11, τοὺς φροντίζοντας τὰ τοιαῦτα (sc. τὰ περὶ τῆς τῶν πάντων φύσεως) μωραίνοντας ἀπεδείκνυεν.—ὑπερήφανος sc. ἡ ἱστορία or σοφία.

24 ἄνω κάτω is a proverbial expression in which καί is frequently omitted. So still in modern Greek: Coraïs on Isocr. p. 179 (236, 7). In Gorg. 481 ε, we have the same expression ἄνω καὶ κάτω μεταβάλλεσθαι, where it means 'frequently change one's opinion.'

25 σηπεδόνα of digestion, a medical term well illustrated by Forster by a reference to Athen. 7, 1, p. 276, where ἡ σηπεδών is explained = ἡ πέψις, and Galen. in Hippocr. Aphorism. 6, 1, παλαιὰ τις ἦν συνήθεια τούτοις τοῖς ἀνδράσιν ἄσηπτα καλεῖν ἅπερ ἡμεῖς ἄσηπτα λέγομεν.—Fischer compares Arist. Meteorolog. 4, 1, σῆψις δ' ἔστι φθορὰ τῆς ἐν ἐκάστῳ ὑγρῷ οἰκείας καὶ κατὰ φύσιν θερμότητος, ὑπ' ἄλλοτριᾶς θερμότητος· αὕτη δ' ἔστιν ἡ τοῦ περιέχοντος—καὶ ζῶα ἐγγίγνεται τοῖς σηπομένοις διὰ τὸ τὴν ἀποκεκριμένην θερμότητα φυσικὴν οὖσαν συνεστάναι τὰ ἐκκριθέντα. The doctrine on the origin of living beings mentioned in the text was especially Anaxagorean: Diog. Laërt. 2, 9, τὰ ζῶα γενέσθαι ἐξ ὑγροῦ τε καὶ θερμοῦ καὶ γεώδους: but the same writer mentions it also of Archelaus (represented as the teacher of Socr.) 2, 16, ἔλεγε δύο αἰτίας εἶναι γενέσεως, θερμὸν καὶ ψυχρόν. 27 αἷμα κ.τ.λ.: the opinion of Empedocles (αἷμα γὰρ ἀνθρώποις περικάρδιόν ἐστι νόημα): see Cic. Tusc. 1, 9, with the notes of Davies and other commentators.—ἡ δ' ἀήρ:

‘Anaximeni hanc sententiam tribuit Plut. De placit. phil. 1, 3. Itemque τοῖς ἀπὸ Ἀναξαγόρου ibid. 2, 4. Anaximandro autem, Anaximeni, Anaxagorae et Archelao Theodoret. Therapeut. p. 545. Idem etiam Diogeni (Apolloniatae) et aliis quibusdam probatum esse tradit Arist. De anima 1, 2.’ FORSTER.

28 ἢ τὸ πῦρ: Heraclitus’ doctrine, later on adopted by the Stoics.—ὁ δὲ ἐγκέφαλος, most probably the doctrine of Pythagoras: cf. Diog. Laërt. 8, 30, εἶναι τὴν ἀρχὴν τῆς ψυχῆς ἀπὸ καρδίας μέχρις ἐγκεφάλου, καὶ τὸ μὲν ἐν τῇ καρδίᾳ μέρος αὐτῆς ὑπάρχειν θυμόν, φρένας δὲ καὶ νοῦν τὰ ἐν τῷ ἐγκεφάλῳ.

p. 61, 1 λαβούσης τὸ ἡρεμεῖν ‘having settled down to a quiet state.’—κατὰ ταῦτα = οὕτως ‘accordingly.’ Heindorf prefers κατὰ ταῦτά ‘eodem modo.’

2 ‘It is difficult to trace up to any special philosophic sect the sensational hypothesis here described, which derives ἐπιστήμη from a very different source from that which Plato allowed: Professor Thompson (Arch. Butler’s Lectures, Vol. 2, p. 103) considers it “a specimen of popular metaphysic.”’ GEDDES.

9 The words ἃ καὶ πρὸ τοῦ ᾧ μὴ εἶδέναι are strictly speaking superfluous, being a mere repetition of the preceding ἃ καὶ πρότερον σαφῶς ἠπιστάμην: but this repetition is quite in keeping with Plato’s style.

16 Hirschig seems to be right in transposing ὄγκον ὀλίγον: he says ‘pertinet ὀλίγον ad ὄντα. est brevis dicendi ratio, quae plene sic se habet alibi: τὸν ὄγκον πρότερον ὀλίγον ὄντα ὕστερον.’

18 μετρίως ‘with sufficient reason,’ = ἰκανῶς.

20 Wytttenbach and Hirschig propose to change αὐτῇ into αὐτοῦ, and I think they are right in requiring that the object of the comparison should be expressed. Hirschig says ‘comparativo adsit genitivus necesse esse multa exempla in mox sequentibus obvia docent. praeterea vide 100 ε, εἰ τίς τινα φαῖν ἕτερον ἑτέρου τῇ κεφαλῇ μείζω εἶναι.’ But αὐτῇ is supported by all mss. and even by the old Sicilian translation quoted by Wytttenb. which has *homo magnus parvo maior esse ipso capite*, where *ipso* belongs to *capite*. But why not change *σ μικρῷ* into *σ μικροῦ*? The dative in the mss. is no doubt owing to the impression that *παραστάς* required it: but this can be used absolutely, or rather *σ μικρῷ* should be supplied for it. If *σ μικροῦ* be right, we should translate ‘for I thought I had a correct impression, whenever a big man standing near appeared to be greater by a whole (αὐτῇ) head than the small man.’ In many mss. even *ἕππου* has been changed into *ἕππφ*.

23 προσεῖναι is the reading of the Bodl. pr. m. and may be right; but it should be confessed that *προσεῖναι* (see crit. notes) agrees better with the infin. *ὑπερέ*

χειν which is used below in the same sense. προσθεῖναι may easily have got into the text from the expressions used at the end of the page 28 ἀποδέχεσθαι c. gen.: see above, 91 E. p. 62, 4 αὐτη sc. τὸ πλησιάζεσθαι. This is afterwards explained by the exegesis ἡ ξύνοδος κ.τ.λ. Comp. the following clause. αἷτιος admits of a double constr., either the mere infinitive or the gen. of the infin. 15 φύρω: we might say 'brew' or 'cook:' for the Greek Stallb. compares Aristoph. Birds, 462, προσπεφύραται λόγος εἰς μοι, δὲν διαμάττειν οὐ κωλύει. 16 προσίεμαι 'I approve,' or 'admit:' Don. p. 451.

XLVI. p. 62, 18 ὡς ἔφη sc. ὁ ἀναγιγνώσκων. The gen. Ἀναξαγόρου depends on βιβλίου 'hearing a person once reading from a book (written), as he said, by Anaxagoras.' For Anaxagoras see Grote H. Gr. 4, 231. The work in question was entitled Φυσικά. 22

τόν γε νοῦν κοσμοῦντα πάντα κοσμεῖν 'that the Mind while it is regulating should regulate all things.' This translation shows that it is neither necessary nor advisable to consider κοσμεῖν as spurious, though Herm. does so. 24 f. αἰτίαν περὶ ἐκάστου: the same constr. occurs 96 D, 97 D, 98 D, and elsewhere. Comp. below ἐπιστήμη περὶ τινος.

29 αὐτοῦ ἐκείνου: 'elegantē ἐκείνος pro reflexivo ponitur, ubi peculiaris subiecti vis universo sententiae ponderi cedit: cf. Lysias adv. Alc. II § 11 ὧν οἱ νόμοι—οὐδένα κυριώτερον ἐκείνων ἀποδεικνύουσι, ubi recte Foertschius Obs. crit. p. 70 Augeri conii. ἐαυτῶν reiecit, pluraque apud Held. ad Plut. Timol. p. 373.' HERMANN. For the use of ἐκείνος in Plato see also Riddell, § 49. For ἀλλ' ἢ after negative clauses see above p. 30, 12. p. 63, 5

The expression κατὰ νοῦν ἐμαντῶ is no doubt chosen in allusion to the Νοῦς of Anaxagoras; 'acumen est in ambiguitate, qua κατὰ νοῦν secundum mentem Anaxagorae placitum significat, et vulgo usurpatur gratum, ex animi nostri sententia.' WYTTENB. The sentence is continued in a somewhat loose manner, the subject αὐτὸν being omitted with the infinitive φράσειν. 6 πότερον ἢ γῆ

πλατεία ἐστίν ἢ στρογγύλη: the first was the opinion of Anaximenes, adopted, as it seems, by Anaxagoras, the second that of Anaximander, who maintained that the shape of the earth was like a κίων, with regard to which Plato seems here to have chosen the word στρογγύλος. See Plut. de plac. philos. 3, 10. Euseb. Praep. Ev. 1, 8. Diog. Laërt. 2, 1, 2, 3, 4. Arist. de caelo 2, 13. 10 ἐπ-εκδιηγῆσεσθαι 'to explain furthermore, in addition.' 11 ἐν μέσῳ: in accordance with the tenets of the Ionic and Eleatic philosophers. Laërt. 9, 2. Plut. de plac. philos. 3, 4. Cic. Tusc.

1, 17, 28. 12 *ποθεσόμενος* is here given on the authority of only two inferior mss.: the Bodl. and the better class have *ὑποθέμενος*, one ms. has *ἴσως ποθήσων* as a conjectural reading in the margin, and two have the conjecture *ὑποθησόμενος* which was the received reading before Heindorf and Bekker. It is, however, impossible to establish that *ποθεσόμενος* is the genuine reading, though it may be admitted that it has much probability. Eustath. on Od. β 375 says τὸ δὲ ποθέσαι ἀντὶ τοῦ ποθήσαι δοκεῖ μὲν ποιητικόν, ἔστι δὲ ἀληθῶς Ἀττικόν, εἶγε καὶ Πλάτων ἐν τῷ περὶ ψυχῆς φησι ‘παρ-εσκευασάμην ὡς οὐκέτι ποθέσων ἄλλο εἶδος αἰτίας’ λέγεται τούτων ἑκατέρως καὶ ποθήσαι, καὶ ποθέσαι. The future *ποθέσομαι* is quoted from only one other passage, Lys. 8, 18, but there Scheibe’s edition reads *ποθήσομαι* on the authority of two mss. The arguments which Heindorf brings forward against *ὑποθησόμενος* are ‘neque in Socratem convenit ex aliis rerum causas h. l. quaerentem,’ but surely *ὑποτίθεσθαι* is quite in its place here, as it means ‘to surmise or suppose reasons,’ (cf. 100 A) and the second argument ‘neque librorum comprobatur suffragiis’ is certainly false, *ὑποθησόμενος* being just as easily obtained from *ὑποθέμενος* as *ποθεσόμενος*. I have made this note purposely somewhat long in order to show with what difficulties Platonic criticism is often beset.

13 οὕτω παρεσκευάσμην, ὡσαύτως πευσόμενος: Heindorf aptly compares Xen. Cyrop. 8, 5, 5 ὡσαύτως δὲ οὕτως ἔχει καὶ περὶ κατασκευῆς. 15 πρὸς ἄλληλα i. e. in their mutual proportions of speech. 17 ποιεῖν sc. ἂ ποιεῖ, but it is by no means necessary to add these words in the text. See also Riddell § 231.

24 πάνυ σπουδῆ is a phrase very common in all Attic writers, but especially in Thucydides and Plato. 25 ἀνεγίγνωσκον ‘began to read.’ 28 ἀπὸ should be interpreted ‘starting from great hope,’ *ῥόχόμενον φερόμενος* ‘I was sailing along’ (comp. the numerous expressions in which *φέρεσθαι* is used in a nautic sense ‘to be carried along’ by the wind: *ἐπειδή*, when (*cum*). This I believe to be the most natural explanation of the passage; least of all should I approve of Stallb.’s translation ‘de praeclara hac spe confestim depellebar.’ 29 προῖων καὶ ἀναγιγνώσκων is a hendiadys = ἐν τῷ ἀναγιγνώσκειν προῖων. p. 64, 1 ἐπειδή ὀρώ: notice the present in the dependent sentence. “The fact of which Socrates had become aware was one which, with its consequence of disappointed hopes, still remained in full force at the time at which he was speaking.” Riddell § 89. ἀνδρα not ‘the man,’ but ‘a man’ = τινά, ironically: comp. Soph. Ai. 1142, ἤδη ποτ’ εἶδον

ἄνδρ' ἐγὼ γλώσση θρασύν (with ironical reference to Teucer) and ib. 1150, ἐγὼ δέ γ' ἄνδρ' ὄπωπα μωρίας πλέων (with reference to Menelaus). So Arist. Achar. 1128, ἐνορῶ γέροντα δειλλας φευξοῦμενον. STALLB.—τῷ μὲν νῶ οὐδὲν χρώμενον κ.τ.λ.: this was no doubt Socrates' own judgment, cf. Xen. Mem. 4, 7, 6 κινδυνεῦσαι δ' ἂν ἔφη καὶ παραφρονῆσαι τὸν ταῦτα μεριμνῶντα οὐδὲν ἦττον ἢ Ἀναξαγόρας παρεφρόνησεν ἐπὶ τῷ τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι. Plato Legg. 12, 967 B καὶ τινες ἐτόλμων τοῦτό γε αὐτὸ παρακινδυνεύειν καὶ τότε λέγοντες ὡς νοῦς εἴη διακεκοσμηκῶς πάνθ' ὅσα κατ' οὐρανόν· οἱ δὲ αὐτοὶ πάλιν ἀμαρτάνοντες ψυχῆς φύσεως ὅτι πρεσβύτερον εἴη σωμάτων, διανοηθέντες δὲ ὡς νεώτερον, ἄπανθ', ὡς εἰπεῖν ἔπος, ἀνέτρεψαν πάλιν, ἑαυτοὺς δὲ πολὺ μᾶλλον· τὰ γὰρ δὴ πρὸ τῶν ὀμμάτων πάντα αὐτοῖς ἐφάνη, τὰ κατ' οὐρανὸν φερόμενα, μεστὰ λίθων εἶναι καὶ γῆς καὶ πολλῶν ἄλλων ἀψύχων σωμάτων διανεμόντων τὰς αἰτίας παντὸς κόσμου. Arist. Metaph. 1, 4, Ἀναξαγόρας τε γὰρ μηχανῇ χρῆται τῷ νῶ πρὸς τὴν κοσμοποιῖαν καὶ ὅταν ἀπορήσῃ διὰ τίν' αἰτίαν ἐξ ἀνάγκης ἐστί, τότε ἔλκει αὐτόν· ἐν δὲ τοῖς ἄλλοις πάντα μᾶλλον αἰτιᾶται τῶν γινομένων ἢ νοῦν.

6 κάπειτα falls under the same rule as κῆτα, for which see Jelf, § 697 d. 10 οἶα = τοιαῦτα ὥστε. 13 ζυμβολαί 'ligaments,' called *commissurae* by Cic. N. D. 2, 55. 21 The

comparatives βέλτιον and δικαιότερον are easily understood by supplying ἢ μ' ἀπολύειν and ἢ ἀποδιδράσκειν. The justification of his conduct with regard to his remaining in the prison and suffering death (δικαιότερον κ.τ.λ.) is the subject of the Crito to which we have here an unmistakable allusion. 23 ἦν ἂν κελεύσωσι "has

no future force, for the penalty had been awarded: but it gives the meaning 'that it is right to stay and abide the penalty, whatever it be, which they have awarded.'" Riddell, § 65. This observation is directed against Hirschig who pronounces these words to be an interpolation. 23 νῆ τὸν κύνα: see on Apol. 22 A.

25 περὶ Μέγαρα ἢ Βοιωτοῦς: so Crito 53 B, αὐτὸς δὲ πρῶτον μὲν εἰς εἰς τῶν ἐγγύτατά τινα πόλεων ἔλθῃς, ἢ Θήβαζε ἢ Μέγαράδε κ.τ.λ.

27 πρὸ after comparatives: see n. on Apol. p. 18, 26. Jelf, § 619, 3 b. p. 65, 3 I have kept the text of the best mss. καὶ ταῦτα,

as I believe it capable of explanation, καὶ having here an emphatic sense 'and moreover;' ταῦτα = τὰ ὑπ' ἐμοῦ ποιούμενα, 'all this,' most probably accompanied by some deictic gesture: Socr. means τὸ καθῆσθαι καὶ τὸ παραμένοντα ὑπέχειν τὴν δίκην καὶ τὰ ἄλλα τοιαῦτα. Heindorf writes καὶ ταῦτα νῶ πράττων 'praesertim mente agens,' a reading which, though quite correct, produces here a somewhat awkward impression; Bekk. and Stallb. prefer καὶ ταύτη

'and that in this manner I act with my mind,' a sense which might also be attained by repeating the prep. *διὰ* before *ταῦτα*. 4 In the Bodl. and three other mss. *ἄν* is omitted, and this reading is defended by Riddell, § 67, who says that *ἄν* should be understood from the preceding co-ordinate sentence. All other critics admit *ἄν* into the text.

5 *τὸ γὰρ μὴ διελέσθαι*—*ἄλιτον* forms the subject to an imaginary predicate, which is omitted because unfavourable and as it may easily be supplied by the listener who has followed the course of the argument: viz. *εὐθές ἐστιν*. We have an analogous instance Sympos. 177 c, *τὸ οὖν τοιούτων πέρι πολλὴν σπουδὴν ποιήσασθαι*, "Ἐρωτα δὲ μηδένα πω ἀνθρώπων τετολημμέναι—*ἀξίως ὑμῆσαι* sc. *θαυμάσιόν ἐστιν*. In the same way we find infinitive sentences commenced and left without a final verb in Xen. Mem. 1, 4, 12, and 4, 3, 5. In illustration of the sentence Forster quotes Tim. 46 d, *δοξάζεται δὲ ὑπὸ τῶν πλείστων οὐ ξυναίτια* (subsidiary cause), *ἀλλ' αἷτια* (cause) *εἶναι τῶν πάντων ψύχοντα καὶ θερμαίνοντα, πηγνύντα τε καὶ διαχέοντα, καὶ ὅσα τοιαῦτα ἀπεργαζόμενα*.

8 *ψηλαφῶ* "λέξις αὕτη μουσική, ἐπεὶ κυρίως ἐπὶ χορδῶν τὸ *ψηλαφᾶν* λέγεται παρὰ τὸ ψαλτήριον ἀφᾶν" Phavorinus: the word 'properly signifies *feeling* or *fumbling* among the strings in search of the right note. Comp. Aristoph. Pac. 691, *ἐψηλαφῶμεν ἐν σκότῳ τὰ πράγματα*, Nuni δ' ἅπαντα πρὸς λύχρον βουλευόμεν' GEDDES, who also quotes Act. Apost. 17, 27, where this term is applied to the *groping* of the heathen after God. *δ* belongs both to *ψηλ.* and *προσαγορεύειν*, and *αὐτὸ* is superfluous.

9 *ὀνόματι* is the reading of a number of inferior mss., the Bodl. and other mss. having *δμματι*: but Stobaeus also reads *ὀνόματι* in quoting the passage, and *δμματι* is scarcely capable of explanation. Reisig's interpretation, Enarr. Oed. Col. 142 ('*alieno oculo significantur ea membra quibus in tenebris rem obscuram tentant*') would be admissible in Aeschylus or Sophocles, but scarcely in Plato. The reading *δμματι* no doubt arose from a mistaken comparison with *τοῖς δμμασι* below *ε* or *δμματα* d.

10 f. *δίνην*—*ὑπὸ τοῦ οὐρανοῦ* 'vortex qui a caelo fit:' instances in which a noun is joined with a prep. are not scarce: many are here collected by Heind. and Stallb. Herm. connects *ὑπὸ τοῦ οὐρανοῦ* with *μένειν*, in the sense of *sustineri*. The allusion is to Empedocles, cf. Arist. de Caelo, 2, 13, οἱ δέ, ὥσπερ Ἐμπεδοκλῆς, τὴν τοῦ οὐρανοῦ φορὰν κύκλῳ περιθέουσαν καὶ θᾶπτον φερομένην τὴν τῆς γῆς φορὰν κωλύειν, καθάπερ τὸ ἐν τοῖς κυάθοις ὕδωρ· καὶ γὰρ τοῦτο, κύκλῳ τοῦ κυάθου φερομένου, πολλάκις κάτω τοῦ χαλκοῦ γιγνόμενον ὅμως οὐ φέρεται, κάτω πεφυκόσ





φέρεσθαι, διὰ τὴν αὐτὴν αἰτίαν. In derision of this doctrine Aristoph. Clouds, 379, introduces Δίνος as the new king of the universe ἀντὶ Διός.

11 ὥσπερ καρδόψ: the irony is as perceptible here as in Arist. Clouds, 670 ff. For the subject comp. again Arist. l. l. Ἄναξιμένης δὲ καὶ Ἄναξαγόρας καὶ Δημόκριτος τὸ πλάτος αἰτιον εἶναι φασιν τοῦ μένειν αὐτὴν. οὐ γὰρ τέμνειν, ἀλλ' ἐπιπωματίζειν τὸν αἶρα τὸν κάτωθεν, ὥσπερ φαίνεται τὰ πλάτος ἔχοντα τῶν σωματῶν ποιεῖν· ταῦτα γὰρ καὶ πρὸς τοὺς ἀνέμους ἔχει δυσκινήτως διὰ τὴν ἀντέρεισιν. ταῦτ' οὖν τοῦτο ποιεῖν τῷ πλάτει φασὶ τὴν γῆν πρὸς τὸν ὑποκείμενον αἶρα· τὸν δὲ οὐκ ἔχοντα μεταστῆναι τόπον ἰκανὸν ἀθρόον τοῦ κάτωθεν ἡρεμεῖν κ. τ. λ.

15 τοῦτου i. e. τοῦτου τοῦ Ἄτλαντος, the real Atlas. The divine cause which sustains all, is here called Atlas: a simile easily understood.

17 f. δέον ξυνδεῖν: an intentional paronomasia, cf. Cratyl. 418 E, τὸ δέον φαίνεται δεσμός εἶναι. For οὐδέν see above, 91 D.

22 ὁ δεύτερος πλοῦς ἐστὶ δῆπου λεγόμενος Ἄν' ἀποτύχη τις πρῶτον, ἐν κώπαισι πλέειν (or perhaps δτ' ἀποτυχῶν τις οὐρίου, κώπαισι πλέει). Menander, fragm. of the Θρασυλέων p. 83, Mein. On the failure of the breeze, it was necessary to resort to the laborious oar. The expression was proverbial ἐπὶ τῶν ἀσφαλῶς τι ποιούντων, καθόσον οἱ διαμαρτῶντες κατὰ τὸν πρῶτον πλοῦν ἀσφαλῆ κατασκευάζονται τὸν δεύτερον (Schol.). Plato uses it again Phileb. 19 C.

23 βούλει with the subj.: see above, p. 35, 3. Geddes says very justly that there is a touch of irony in ἐπίδειξις, which was the expression for the pretentious display of demonstrative power made by the Sophists.

24 ὑπερφυῶς ὤς: above, p. 15, 6.

26 ἐπειδὴ ἀπείρηκα: we have the perfect of present meaning in the dependent sentence, because the pursuit then already renounced had never since been resumed. See above, 98 B.

XLVIII. p. 66, 7 οὐκ ἔοικε 'it is not alike,' see n. on ἐνδέχεται, above, 93 B.—οὐ πάνν: n. on Apol. p. 38, 8.

9 τὰ ἔργα are the productions or results of the working of the principles underlying all creation, which, Socrates thinks, may be considered as εἰκότα, i. e. mere images; λόγος denotes the rational principles in our nature, the axioms without which we cannot conceive any logical reasoning.

13 ἀπάντων ὄντων, the reading of the Bodl. and seven other mss., is defended by Riddell, § 32, c. a.

XLIX. p. 66, 17 αἰεὶ is subdivided into two parts (1) καὶ ἄλλοτε 'both on other occasions,' and (2) καὶ ἐν τῷ παρελ. λόγῳ, 'in our previous discussion:' above, ch. 19 ff. For οὐδέν see above, 91 D.

18 f. ἐρχομαι ἐπιχειρῶν: in order to understand that this=ἐπι-

χειρήσω, comp. the French expression 'je vais vous dire.' Herodotus, 4, 99, has indeed *ἔρχομαι σημαίνων*, not *σημαίνων*: but *ἐπιχειρῶν ἐπιδείξασθαι* has the sense of a future, so that the whole expression = *ἔρχομαι ἐπιδείξόμενος*. (Hirschig feels tempted to put this into his text, but for once he confesses 'desidero evidentiam: quare potius ab incertis coniecturis etiam nunc abstineo.') 21 *ὑποθέμενος κ.τ.λ.* Socr. starts from the dogma of self-existent ideas as one which cannot be doubted: 'but these causative Ideas or ideal Causes, though satisfactory to Plato, were accepted by scarcely any one else...they were impugned in every way, and emphatically rejected, by Aristotle.' GROTE, Plato, 2, 180. See Arist. de Gener. et Corr. 2, 9, Metaph. 1, 7, 12, 5. Malebranche in a passage quoted by Grote calls a conception like the Platonic Ideas, 'un fantôme de logique.'

26 *ὡς διδόντος σοι* sc. *ἐμοῦ*, 'assuming that I grant this,' *ὅτι ἐγὼ δίδωμι*. This will show why it is not *δόντος*. — *οὐκ ἂν φθάνοις περαίνων*, a very polite, but at the same time slightly ironical expression: 'you might not be too soon in drawing your conclusions' = 'draw your conclusions without being long about it.' The same expression occurs Sympos. 185 F. Euthyd. 272 D.

27 *τὰ ἐξῆς ἐκείνοις* lit. 'what borders to those things:' *ἐξῆς* is no doubt from *ἔχασθαι*, although in this sense *ἔχασθαι* generally governs the genitive; but comp. Gorg. 494 A, *ἐάν τις σε τὰ ἐχόμενα τούτοις ἐφεξῆς ἅπαντα ἐρωτᾷ*, and in later writers we have *ἔχασθαι* so with a dative, and in the same way also the constr. of *ἐξῆς* varies with a gen. and dat.: see Schweighäuser, Lex. Polyb. s.v. *ἐξῆς*. For Plato, cf. Cratyl. 299 D, 420 D, Legg. 7, 796 F. For *ἐάν* see Riddell, § 64.

27 *ξυνδοκῆ ὥσπερ ἐμοί*: the construction with *ὥσπερ* is somewhat negligent, see above, 86 A, and comp. Riddell, § 175.

29 *οὐδὲ δι' ἐν*, is more emphatic than *δι' οὐδέν*: cf. Xen. Cyrop. 2, 1, 8, *ὅτι οὐδὲ δι' ἐν ἄλλο τρέφονται*.

31 *ξυγχωρεῖν* with a dative occurs also Polit. 258 A, and Eur. Hippol. 299. Cf. Hor. Sat. 2, 3, 305, *concedere veris*.

p. 67, 2 *διότι* (= *did ti*) is explained by the subjoined participial sentence. We might also write *δι' ὅ,τι*. 'The common reading has *ὅτι* inserted after the first *ἤ*, which necessitates resort to the supply of *ἐστί* along with the participle, in this instance a clumsy resource. *ἔχον* = *ὅτι ἔχει*.' GEDDES.

5 *ἁπλῶς καὶ ἀτέχνως* 'in a simple and artless way.' On the difference between *ἀτέχνως* and *ἀτεχνῶς* comp. Harpocr. *ἀτεχνῶς περισπωμένως μὲν ἀντὶ τοῦ σαφῶς ἢ βεβαίως ἢ ἀσφαλῶς ἢ φανερώς· παροξυτόνως δὲ ἀντὶ τοῦ ἀμελῶς καὶ ἄνευ τέχνης*. 7 *εἶτε παρουσία εἶτε κοινωνία*: Socr.

(or Plato) is not quite certain as to the mode in which the *μετοχή αὐτοῦ τοῦ καλοῦ*, of which he speaks above, takes place, and cannot therefore decide which word would be the more appropriate term. The mss. read *εἶτε* again before *ἔπη*, which appears to be without sense, unless indeed we emend with Wyttenbach *εἶτε ἔπη δὴ καὶ ὅπως προσαγορευομένη*—a change not sufficiently easy to be accepted without further consideration. I have, therefore, adopted Daehne's opinion and omitted the third *εἶτε*, nor do I share Heindorf's doubts as to the possibility of saying *ἡ παρουσία* or *ἡ κοινωνία προσγίγνεται*: on the contrary, *ἡ παρουσία προσγίγνεται* seems to me just as admissible as *τὸ πρᾶγμα πράττεται* and other expressions of the same kind. Ueberweg, Phil. 20, 513, in order to obtain the same sense reads *προσγενομένον* and omits *εἶτε*; but the first change appears to me to be quite unnecessary. Stallb.'s *εἶτε—προσγιγνόμενον*, of which he seems not a little proud, is a worthless reading, not half as good as *προσγενόμενον* which was proposed by a friend of Heindorf.

8 οὐ γὰρ ἔτι κ.τ.λ.: this disquisition is contained in the Parmenides. With reference to the present passage Arist. Met. 1, 6, says *τὴν μέντοι γε μέθεξι—ἥτις ἂν εἴη, τῶν εἰδῶν, ἀφείσαν* (Plato and the Pythagoreans) *ἐν κοινῷ ζητεῖν*.—*οὐκέτι* i. e. not so much as the preceding arguments.

11 τούτου ἐχόμενος 'clinging to this' for support.

17 τῇ κεφαλῇ 'by a head's measure.'

28 τέρας lit. 'monster,' in logic 'absurd' ('tamquam abortus dicendi' WYTTENB.): cf. Theaet. 163 D, *τέρας γὰρ ἂν εἴη ὃ λέγεις*. Parmenid. 129 A, *εἰ γὰρ αὐτὰ τὰ ὁμοῖα τις ἀπέφαιεν ἀνόμοια, τέρας ἂν, οἶμαι, ἦν*. Phileb. 14 E, *ὅτι τέρατα διηνάγκασται φάναι*.

p. 68, 8 Hirschig adds, with much probability, *ἐνὸς* after *διασχισθέντος*: see above, 97 A.

9 μέγα βοῶν is here easily understood of an apodeictic assertion: Wyttenb. quotes Plut. Mor. t. 2, p. 1058 D, *ὁ ἐκ τῆς Στοᾶς βοῶν μέγα καὶ κεκραγώς "ἐγὼ μόνος εἰμι βασιλεύς."* 1169 D, *μέγα βοῶντες, ὡς ἐν ἔστιν ἀγαθόν*.

16 τὰς τοιαύτας κομψέλας = τὰς ἄλλας αἰτίας τὰς σοφὰς ταύτας. Wyttenb. shrewdly suspects that we have here an allusion to a line of Euripides in his (lost) tragedy 'Αντιόπη (Valck. Diatr. p. 86) *ἄλλοις τὰ κομψὰ ταῦτ' ἀφείς σοφίσματα, Ἐξ ὧν κενεῖσιν ἐγκατοικῆσεις δόμοις*.

18 τὸ λεγόμενον shows that we have here a proverb. Schol. *τὴν αὐτοῦ σκιὰν δέδοικεν, ἐπὶ τῶν σφόδρα δειλοτάτων μέμνηται ταύτης Ἀριστοφάνης Βαβυλωνίους*.—*ἑαυτοῦ* for the second person: see above p. 52, 18.

21 ἔχοιτο curiously enough differs here in its meaning from the preceding sentence; in the first place it is 'to cling to, adhere to,' but here 'to attack.'

There is, as it seems, a certain acumen in this double use of the same word. 22 σοί: 'in your estimation.' 26 ικανόν:

'satisfactory evidence.' 27 φύροιο: 'get into a muddle.' So

κυκάν below. οἱ ἀντιλογικοί: see Thompson on Phaedr. 261 v.

The whole passage is very characteristic of the dialectic method of Socr.: comp. similar passages Soph. 253 cd. Rep. 7, 534 cd.

p. 69, 1 ικανοί—δύνασθαι αὐτοὶ αὐτοῖς ἀρέσκειν 'they are quite up to the achievement to be satisfied with themselves:' the expression is highly ironical, especially in the phrase ικανὸς δύνασθαι, which seems to have struck later writers as something unusual (as indeed it is), cf. Philo de agric. p. 201 A (ed. Paris, 1640), Phalar. Epist. p. 272, ed. Lenn., and Themist. Epist. 20, p. 216, though they hardly understood its ironical spirit, for which reason their imitation of it is somewhat clumsy. (Hirschig brackets δύνασθαι as a gloss.) 3 οἶμαι ἄν: ἄν belongs to ποιοῖς and not to οἶμαι, see Jelf, § 424 γ. ἔφη: for the singular see p. 33, 1.

L--LVI. ARGUMENT V: CONTRARY IDEAS ARE PROVED TO EXCLUDE EACH OTHER. THE SOUL, BEING A MANIFESTATION OF THE IDEA OF LIFE, MUST BE FREE FROM ITS CONTRARY, DEATH. THE IMMORTALITY AND IMPERISHABILITY OF THE SOUL BEING THUS ESTABLISHED CEBES' ARGUMENT IS REFUTED.

L. p. 69, 13 εἶναι τι 'have a separate existence.'—τούτων depends on μεταλαμβάνοντα. Comp. the similar passage Parmenid. 130 E, δοκεῖ σοι εἶδη εἶναι ἅττα, ὧν τάδε τὰ ἄλλα μεταλαμβάνοντα τὰς ἐπωνυμίας αὐτῶν ἴσχειν, οἷον ὁμοιότητος μὲν μεταλαμβάνοντα ὁμοια, μεγέθους δὲ μεγάλα, κάλλους δὲ καὶ δικαιοσύνης δικάδιά τε καὶ καλὰ γίγνεσθαι.

21 ὡς τοῖς ῥήμασι λέγεται 'taking the words in their literal sense:' Socr.'s meaning is explained in the next sentence. 26 πρὸς τὸ ἐκ. μέγεθος 'in proportion to his size.'

30 ἐπωνυμίαν ἔχει—εἶναι: εἶναι is frequently added after verbs of naming though it is quite superfluous: comp. e.g. Her. 2, 44, 2, εἶδον δὲ ἐν τῇ Τύρῳ καὶ ἄλλο ἱρὸν Ἑρακλέος, ἐπωνυμίην ἔχοντος Θασίου εἶναι. See n. on Apol. p. 10, 2. p. 70, 1

The way in which this sentence is expressed is very awkward. The construction is τοῦ μὲν (i.e. Socrates) τὴν σμικρότητα ὑπερέχων τῷ (in as far as) μεγέθει ὑπερέχειν (he is superior in size), τῷ δὲ (sc. to Phaedo), παρέχων (allowing) τὸ μέγεθος (that greatness) ὑπερέχον (as something superior to) τῆς σμικρότητος (his own smallness). Stallb. adds 'loquitur Socr. ludibundus, ita ut in re perquam vulgari summam diligentiam sectari videatur.' Comp. μειδιάσας in the

next sentence. 3 *ξυγγραφικῶς* has been differently explained: 'historicorum more' Fischer; 'scriptorum civilium sive publicorum ratione' Wytttenbach; 'quasi *ξυγγραφῆ* sive chirographo cavendum sit' Heindorf. There can be no doubt that the first translation is not what is here required; Socr. clearly means that he has expressed himself in a clumsy and diffuse way, in order to guard against misinterpretation, and this seems to be best expressed by Heindorf's translation. The fut. *ἐρεῖν* seems strange at first sight, as Socr. refers to a preceding sentence, and Wytttenb. goes even so far as to propose *εἰρηκέναι*: but we may explain the fut. 'it appears (from the specimen which I have just given) that I am now going to speak in a crammed lawyer-like fashion.'

5 *τοῦδε* is explained by the participle *βουλόμενος*. 6 *ἐθέλειν* of inanimate objects: see n. on p. 5, 26. Socr. maintains that it is repugnant to the idea of greatness to include smallness. He loses sight of the fact that these two notions have only a relative and no absolute sense.

7 *τὸ ἐν ἡμῖν μέγεθος* 'concrete greatness.' So afterwards *τὸ σμικρὸν τὸ ἐν ἡμῖν*.

12 *ὥσπερ κ.τ.λ.* This passage is well explained by Heindorf 'Quemadmodum ego, cum parvitatem susceperim sustinuerimque et adhuc, qui sum, idem hic sim, parvus sum, illud autem non sustinuit, cum magnum sit, parvum esse: eodem modo etiam parvum illud quod nobis inest, non vult unquam magnum fieri, etc. scilicet aliud est Socrates ὁ ἔχων τὰ ἐναντία, τὸ μέγεθος καὶ τὴν σμικρότητα καὶ ἐπονομαζόμενος τῇ ἐκείνων ἐπωνυμίᾳ, aliud τὸ μέγεθος et ἡ σμικρότης, sive ἐν Σωκράτει ἐνούσα sive ἐν τῇ φύσει. Socrates si comparetur Simmiae, parvitatem in se recipit parvusque fit, nihil tamen ipse mutatus, sed ἔτι ὧν ὅσπερ ἐστίν, οὗτος ὁ αὐτός etc. Socrates.'

14 *τετόλημκε* is used of inanimate objects in the same way as *ἐθέλειν*, *βούλεσθαι* and *ὀρέγεσθαι*.

18 *ἦτοι—ἦ*: see n. on Apol. p. 17, 1. Comp. below, 104 c. 19 *ἀπέρχεται=ὑπεκχωρεῖ* above, E.

LI. p. 70, 25 *αὕτη* sc. *ἡ ἐκ τῶν ἐναντίων*, as appears from the apposition to the sentence.

28 *παραβαλὼν τὴν κεφαλὴν* 'admoto capite: summissius alter ille locutus erat, dum Socratem parum sibi in argumentatione constare arguit.' HEIND. p. 71, 2 *αὐτὸ τὸ ἐναντίον* 'absolute Inequality,' which is subdivided into *τὸ ἐν ἡμῖν* and *τὸ ἐν τῇ φύσει ἐναντίον*, comp. 102 D. 8 *οὐκ ἂν ποτέ φαμεν ἐθ.*: *ἂν* belongs of course to the infinitive.—*γένεσιν ἀλλήλων* sc. *τὸ ἕτερον ἐκ τοῦ ἑτέρου γίγνεσθαι*.

11 *οὐδ' αὖ* 'not again,' as before (63 A. 77 A. 86 A), *οὕτως=τεταραγμένως*. Stall-

baum's conj. οὐδὲν instead of οὐδ' is perhaps true. 12 οὔτε λέγω ὡς οὐ κ.τ.λ. 'I do not deny that many things upset me' i. e. that I am liable to be upset. 13 ἀπλῶς 'simply,' without going into further arguments about the question.

LII. p. 71, 15 μοι (dat. eth.) shows the interest taken by the speaker in the fulfilment of his request. 21 ἐν τοῖς ἐμπροσθεν: see 102 DE. 21 f. χιόνα καὶ θερμὸν: καὶ has here and below

(πῦρ καὶ ψυχρόν) a very emphatic sense, almost=*καίτοι* or *καίπερ*. 28 For the constr. *ἔστιν ὥστε* see Jelf § 669, 1, Obs. 1. 29 τοῦ αὐτοῦ ὀνόματος; 'hoc dicit scriptor, non modo genus ipsum semper, sed etiam aliud quid eodem impertiri nomine (sc. quo genus illud); non modo τὸ περιττὸν nomen habere τοῦ περιττοῦ, sed idem etiam ternionem habere.' HEIND. Stallb., who prefers *ἐαυτοῦ*, the reading of several mss., explains 'accidit igitur de nonnullis istius modi, ut non modo ipsum genus suum ac proprium sibi nomen semper vindicet (suo semper nomine appelletur), ut cum calidum semper calidum, numquam ignis vocetur, sed etiam aliud quid (quod generi est subiectum) illud assumat, quod etsi non est illud ipsum *εἶδος*, tamen illius formam semper habet, veluti cum ignis calidi nomen participat.' p. 72, 6 μετὰ τοῦ ἐαυτοῦ ὀνόματος 'in company with its own name,' i. e. 'besides its own name.'—καὶ τοῦτο=*καὶ τῷ τοῦ περιττοῦ ὀνόματι*. 12 ὄντος οὐχ οὔπερ

τῆς τριάδος: an attraction like Thucyd. 7, 21 πρὸς ἀνδρας τολμηροτάτους ὄντας οἴους καὶ Ἀθηναίους. The mss. read *ἔπερ*, justly altered by Heindorf. If *ἔπερ* were correct, we should expect ἡ τριάς. 13 ὁ ἡμις τοῦ ἀριθμοῦ 'one half of all numbers:' viz. all odd numbers. For the constr. cf. Thuc. 1, 2 τῆς γῆς ἡ ἀρίστη, on which Classen observes 'the peculiarity and, properly speaking, irrationality of this turn of expression (which occurs also Thuc. 1, 5. 1, 30. 6, 7. 8, 3 and very frequently in Plato) may be explained in this way: the noun in the genitive should be understood in a collective sense, i. e. as if it were in the plural, but should be supplied to the adjective in a partial sense. The two expressions 'the best land' (partial) and 'the best of the land' (generic) are mixed up in Greek in a manner not admissible to our sense of language.'

20 καὶ ὄσα κ.τ.λ. Such *ἐναντία* are e. g. warm and cold, even and odd; but neither fire nor three is an *ἐναντίον*, yet fire does not admit the idea of cold, nor three the idea of evenness, because the first includes the idea of warmth and the second that of oddness.

22 f. *ἔοικα* varies its constr., first with a dative and then with the nom. of the par-

ticiples: but the sense is the same in either. See Matthiae § 555, n. 2.

LIII. p. 73, 3 *ἐναντίου δεῖ τινος*: as e.g. 'three' ἴσχει τὴν τῆς τριάδος ἰδέαν, and also includes *ἐναντίον τι*, inasmuch as oddness is the opp. to evenness. H. Schmidt's ingenious emendation *αὐτῷ δεῖ τινος*, is also supported by Ficinus' translation 'contrario illi est opus.' 7 *τοῦτο ἀπεργ., τὸ περιττὸν εἶναι.* 9 *ἡ περιττῆ*

(sc. *μορφῆ*) is *ἡ τοῦ περιττοῦ μορφῆ* or *ιδέα*.—*εἰργάζετο* means 'did the idea of oddness effect that the opposite idea (that of evenness) can never come to the three.'

13 *ἔλεγον ὀρίσασθαι* 'I proposed should be defined.' Riddell § 83. A similar infinitive is in 95 B, *ἀξιοῖς ἐπιδειχθῆναι*. The apodosis of this sentence is wanting in strict grammatical sequence, though as for the sense alone we get it below 105 in the words *ἀλλ' ἕρα δὴ κ.τ.λ.*—*ποῖα* 'what things they are which.'

14 *αὐτὸ* denotes the same thing as *τινι*, and it is not therefore strictly necessary to add *τὸ ἐναντίον*, but it should not be forgotten that Socr. still speaks *ξυγγραφικῶς*.

16 *αὐτῷ* is governed by *ἐναντίον*, *τὸ ἐναντίον αὐτῷ* (*τῷ ἀρτίῳ*)=*τὸ περιττὸν*.—*ἐπιφέρει* 'brings in addition,' supply *τοῖς πράγμασιν*. If things are three, they are thereby also odd, and so opposite to even.—*ἡ δυνὰς τῷ περιττῷ* sc. *ἀεὶ τὸ ἐναντίον ἐπιφέρει*.

18 *μὴ μόνον κ.τ.λ.* 'not only that a contrary does not admit a contrary, but also that that which brings with it a contrary to that which it approaches, will never admit the contrary of that which it brings with it.' Stallb. justly observes 'ob oculos habuit philosophus dialecticas leges contradictionis quae vocari solet directae et obliquae, ex quibus statuitur non modo notiones *coordinatas*, quae sint contradictorie oppositae, se invicem excludere, sed etiam notiones *subordinatas* et generi alicui subiectas ea omnia, quae generi suo contraria sint, sive notas generi repugnantes nullo modo ferre aut suscipere.'

22 *οὐ χεῖρον* is a litotes for *ἄμεινον*.

24 *τὸ διπλάσιον* is epexegetis of *δέκα*.—*τοῦτο*, sc. *τὸ διπλάσιον*, is opp. to single, *ἄπλῳ*, but not in the same sense as has been attributed by Plato to the expression *ἐναντίον* throughout this chapter, viz. that of direct opposition. It is, therefore, very probable that *οὐκ* has dropt out after *ἄλλῳ*, in which case *καὶ* would have the sense of *καίτοι* or *καίπερ*, see above p. 71, 21. Socr. says that, although the double is without a direct contrary, yet it does not admit the idea of oddness.

LIV. p. 74, 4 *καὶ μὴ μοι κ.τ.λ.* It is justly explained by the Scholiast *καὶ μὴ μοι ἦν ἂν ἐρωτῶ ἀπόκρισιν ἀποκρίνου, ἀλλ' ἄλλην*,

μιμούμενος ἐμέ. Socr. means that he is not to answer in the same terms in which the question is put, but in different ones.—*παρ' ἧν*: see Riddell § 174. 6 ἔλεγον, above 100 D. 8 $\tilde{\omega}$ ἄν = ἐάν τινι: see on Apol. 22 B. τί ἐγγ. = τί ἐστὶν αὐτό, δ' ἐάν τινι ἐγγένηται, (or οὐ ἐγγενομένου τινὶ) θερμὸν ἔσται (ἐκείνο). See also Don. p. 383. 20 αἰετὴ κ.τ.λ. Socr. arrives at the conclusion that the principle of life is inherent in the notion of the soul, and that therefore the soul must be immortal. This argument is also propounded in the Phaedrus, p. 245. 'The doctrine (of the immortality of the soul) reposes, in Plato's view, upon the assumption of eternal, self-existent, unchangeable Ideas or Forms: upon the congeniality of nature, and inherent correlation, between these Ideas and the Soul: upon the fact, that the Soul knows these Ideas, which knowledge must have been acquired in a prior state of existence: and upon the essential participation of the soul in the Idea of life, so that it cannot be conceived as without life, or as dead. The immortality of the soul is conceived as necessary and entire, including not merely post-existence, but also pre-existence.' GROTE, Plato 2, 190.

LV. p. 74, 29 ἄμουσον instead of τὸ μὲν ἄμουσον, but τὸ μὲν is in several instances omitted: cf. Protag. 330 A, δίκαιον ἄρα, τὸ δὲ ἀνόσιον. p. 75, 1 f. οὐκοῦν ἡ ψυχὴ κ.τ.λ. Olympiodorus explains the following reasoning in this manner, ἡ ἀπόδειξις πρόεισιν ἐκ τῶν ὑποθέσεων τοιῶδε συλλογισμῶ. ἡ ψυχὴ $\tilde{\omega}$ ἄν παρῆ ζῶν τούτῳ ἐπιφέρει. πᾶν δὲ δ' ἐπιφέρει τι, ἀδεκτὸν ἐστὶ τοῦ ἐναντίου αὐτῶ. ἡ ψυχὴ ἄρα ἀδεκτὸς ἐστὶ τοῦ ἐναντίου $\tilde{\omega}$ ἐπιφέρει. τὸ ἐναντίον ἐστὶν οὐ ἐπιφέρει, θάνατος. ἡ ψυχὴ ἄρα ἀδεκτος θανάτου. 6 ἄλλο τι—ἧ: see above p. 21, 25. Apol. 24 D. Crito 52 D and also below 106 E. 13 ἐπίοι is Bekk.'s emendation by which this sentence is rendered conformable to the preceding one where we have ὅποτε τις—ἐπαγάγοι, the optative denoting the repetition of the action. 24 αὐτοῦ and ἐκείνου both denote the same thing, sc. τὸ περιττόν. Stallb. quotes 60 D and 111 B where we have analogous instances: see also Euthyphr. 14 D. Xen. Cyrop. 4, 2, 12. 5, 20. 25 διαμάχεσθαι 'bring forward as a counter-argument.' p. 76, 6 f. τούτου γε ἔνεκα 'so far as that is concerned.'—σχολῆ κ.τ.λ. Socr. is obliged to deduce from the very notion of immortality the proof of conjoint imperishability, as otherwise one might feel tempted to classify ἀθάνατον with ἀνάρτιον ἀθερμον ἄψυκτον and similar negative notions, of which imperishability has not been proved. Riddell § 135 explains: "The meaning is not 'of all

things that exist scarce anything could be, in such a case, exempt from corruption,' but 'there could hardly exist anything not admitting corruption.' The existence of the whole class 'incorruptible' becomes questionable."

LVI. p. 76, 10 αὐτὸ τὸ τῆς ζωῆς εἶδος 'the absolute idea of life.' 18 ὑπεκχωρήσαν 'having retreated' i.e. 'having gone out of the way of death.'

19 παντὸς μᾶλλον lit. 'more than everything,' i.e. 'above:' for another instance comp. Phaedr. 228 D.

23 παρὰ ταῦτα ἄλλο τι: Jelf § 637, III, c. See also above 74 A. Without ἄλλο we find the same expression Crito 54 D.

25 εἰς ὄντινά τις κ.τ.λ. The best mss. omit ἄν in the optative sentence, while some inferior mss. read εἰς ὄντιν' ἄν τις or εἰς ὄντινά τις ἄν. Stallb. explains the difference 'addito ἄν sententia verborum haec est: nescio, ad quodnam aliud tempus quis hoc differre possit, omissa particula locus sic interpretandus nescio, ad quodnam tempus quis hoc differre velit s. se differre posse credat. ex quibus alterum totius loci rationibus videtur convenientius esse.' But the question is one which should be decided merely by the authority of the mss., not by 'convenientia' or other fanciful criteria.

26 ἢ τὸν νῦν παρόντα 'than the one which now offers itself.' As discussion on this point cannot be deferred to any later opportunity than the last day of our life. Hirschig condemns ἢ τὸν νῦν παρόντα as a gloss, for the following reasons 'notiones τοῦ ἀναβάλλεσθαι ἐτ τοῦ ὁ παρῶν καιρός quam vehementissime inter se repugnant, tum prorsus supervacua sunt illa iam per se.' p. 77,

1 ἀτιμάζων=ἐν οὐδεμιᾷ τιμῇ ἔχων, i.e. not thinking the weak understanding of man equal to the task of definitively settling these questions. Wytttenb. comp. Legg. 9, 854 A where we have ξύμπασαν τὴν τῆς ἀνθρωπίνης φύσεως ἀσθένειαν εὐλαβούμενος in the same sense.

3 οὐ μόνον γε is to a certain extent an elliptical sentence which receives its sense from the sentence immediately preceding it, e.g. Legg. 6, 752 A ΚΑ. ἄριστ' εἰρηκας ὦ ξένη. Αθ. οὐ μόνον γε (sc. εἰρηκα), ἀλλὰ καὶ δράσῳ. So Xen. Cyr. 1, 6, 17 ἦ καὶ σχολή, ἔφη, ἔσται—στωμασκείν τοῖς στρατιώταις; Οὐ μὰ Δί', ἔφη ὁ πατήρ, οὐ μόνον γε (sc. σχολή ἔσται), ἀλλὰ καὶ ἀνάγκη. So here οὐ μόνον γε sc. ἀναγκάζη ἀπιστίαν ἔχειν περὶ τούτων. But in the present case we notice a difference from the instances already given and others which may be added: Phileb. 23 B. Euthyphr. 6 C. Meno 71 C. Xen. Cyr. 8, 3, 7; οὐ μόνον γε not being followed by ἀλλὰ καί. Hirschig's idea to consider the words ταῦτά τε εὐ λέγεις spurious might, therefore, appear probable; we should

then have to conceive that these words were originally added as an explanation to the elliptical sentence οὐ μόνον γε (sc. ταῦτά τε εὖ λέγεις), and that they were removed from their original to their present place by a subsequent copyist. But Riddell § 157 gives a very satisfactory explanation: "The full construction is οὐ μόνον γε ταῦτα εὖ λέγεις, ἀλλὰ ταῦτά τε εὖ λέγεις καί, κ.τ.λ. 'not only is what you say true, but a further observation in the same direction is true,' namely τὰς ὑποθέσεις κ.τ.λ." 5 ἐπισκεπτέαι is an anacoluthia instead of ἐπισκεπτέον. (See Riddell § 276.) The opposite anacoluthia occurs Phileb. 57 Α πότερον ὡς μία ἑκατέρα λεκτέον ἢ δύο τιθῶμεν. In the present instance the deviation seems to be due to the intervening nominative πισταί.

LVII. THE BELIEF IN THE IMMORTALITY OF THE SOUL IS SHOWN TO BE SUGGESTIVE OF MORAL REFLEXIONS AND A DETERMINATION TO LIVE HOLILY.

p. 77, 31 ἐν ᾧ καλοῦμεν τὸ ζῆν 'in which we speak of *life*,' i. e. to which we confine the expression *life*. In this way it passes into the more general meaning ἐν ᾧ ἐστὶ τὸ ζῆν καλούμενον. Cf. Xen. Hell. 5, 1, 10 ἀνέβαινον τοῦ Ἡρακλείου ἐπέκεινα ὡς ἑκκαίδεκα σταδίου, ἔνθα ἡ Τριπυργία καλεῖται. Oecon. 4, 6 πλὴν τοὺς ἐν ταῖς ἀκροπόλεσιν, ἔνθα δὴ ὁ σύλλογος καλεῖται. In the poets the expression is more forcible: e. g. Pind. Nem. 9, 97 ἐνθ' Ἀρέας πόρον ἀνθρωποι καλέουσι 'where men do celebrate.' So Soph. Trach. 638 ἐνθ' Ἑλλάνων ἀγοραὶ Πυλάτιδες κλέονται, in imitation of Hom. Il. Α 757 καὶ Ἀλεισίον ἔνθα κολώνη Κέκληται. 15 νῦν δὴ 'now especially' after the minute discussion of the whole question.—ἀμελήσει, the fut. indic. in spite of the preceding optative sentence. Inferior mss. read ἀμελήσειε, but cf. Alcib. I. 113 Ε καὶ οὐκέτ' ἂν σὺ αὐτὰ ἀμπίσχοιο, εἰ μὴ τίς σοι τεκμήριον καθαρὸν καὶ ἄχραντον οἴσει. Lys. Eratosth. p. 435 ἀλλὰ γὰρ, εἰ τὰ χρήματα τὰ φανερά δημεύσετε, καλῶς ἂν ἔχοι. 16 ἀπαλλαγὴ 'a departure from' = ἀποφυγὴ l. 20; so ἀπαλλαγὴ κακῶν Rep. 10, 610 D. λυπῶν ib. 9, 584 C.—ἔρμαιον: 'τὸ ἀπροσδόκητον κέρδος' ἀπὸ τῶν ἐν ταῖς ὁδοῖς τιθεμένων ἀπαρχῶν, ἃς οἱ ὁδοιπόροι κατεσθίουσι' ταύτας δὲ τῷ Ἐρμῇ ἀφιερῶσιν ὡς ὄντι καὶ τούτῳ ἐν τῶν ἐνοδίων θεῶν.' SCHOL. Geddes adds that ἔρμαιον and εὐτύχημα are conjoined Sympos. 217 A. 23 τροφή is explained by Wytt. 'veluti nutrimentum et pabulum cognitionis quo anima alitur.' cf. ψυχὴ ὑπ' ἐκείνου τρεφομένη, above S4 B. 25 λέγεται δὲ οὕτως: here begins the μῦθος on which Olympiodorus observes τὸ τρίτον μέρος τοῦ διαλόγου ἐστὶ μὲν περὶ

τῶν ψυχικῶν λήξεων οὐ πᾶν δὲ μῦθος ἐστὶν ἀλλ' ὅσον συμπεραίνεται
 "ὡς ταῦτα ἢ ταιαῦτα χρῆ τὰ ἐν "Αἰδοῦ ἡγείσθαι." τοῦτο γὰρ ἦν καὶ
 τὸ εἶδος τῶν Πλατωνικῶν μύθων ἅτε καλῶς τὴν ἀλήθειαν μιμουμένων
 κ.τ.λ. τριῶν μερῶν τοῦ διαλόγου τὸ τρίτον ἐστὶν ἡ νεκυία. This name
 was no doubt given to this part of the dialogue in imitation of the
 rhapsody λ of the Odyssey. Plato has besides the present νεκυία
 two others, Gorgias 523 foll. and Rep. 10, 614 f. 26 ὁ ἐκά-

στου δαίμων: according to the common belief of the Greeks every
 human being had his δαίμων, whose functions were very much the
 same as we attach to a person's 'good' or 'evil' genius. Cf. Me-
 nander's lines ἅπαντι δαίμων ἀνδρὶ συμπαραστατεῖ Εὐθύς γενομένῳ
 μυσταγωγὸς τοῦ βίου. Heind. quotes Theocr. Id. 4, 40 αἰαί, τῷ σκληρῷ
 μάλα δαίμονος, ὅς με λέλογχε. Plato frequently alludes to this
 belief: e. g. Cratyl. 397 D foll. Symp. 202 E. Tim. 40 D. Rep. 10,
 617 E. 27 εἰς δὴ τινα τόπον 'into some kind of place:' δὴ

added to the indefinite pronoun increases its force. Examples of
 δὴ τις occur 90 C, 108 C, 115 D. 28 διαδικασαμένους 'after they
 have undergone their judgment:' cf. below 113 D. 30 τοὺς
 ἐνθένθε: see above 76 D. p. 78, 3 Αἰσχύλου Τήλεφος: allusions

to this saying which occurred in Aeschylus' lost tragedy Telephus
 are also found in Dionys. Hal. Ars rhet. t. II. p. 40 (ed. Lips.) μία
 γὰρ καὶ ἡ αὐτὴ οἶμος, κατὰ τὸν Αἰσχύλον, εἰς "Αἰδοῦ φέρουσα. Clem.
 Al. Strom. 4 p. 583 οὐκ ἔστιν οὖν κατὰ τὸν Αἰσχύλου Τήλεφον νοεῖν
 ἀπλήν οἶμον εἰς "Αἰδοῦ φέρειν. The fragments of this tragedy are
 collected by Nauck trag. Gr. fr. p. 60, but the original form of
 this line is lost. Perhaps it was ἀπλή γὰρ οἶμος ἀνδρας εἰς "Αἰδοῦ
 φέρει. Cic. Tusc. 1, 43 attributes a similar saying to Anaxagoras.

8 The words ἀπὸ τῶν ὁσίων τε καὶ νομίμων have been variously
 explained by the commentators both ancient and modern. Olympi-
 od. renders them by ἀπὸ τῶν ἐν τριβόδοις τιμῶν τῆς Ἐκάτης, but
 Heindorf is of opinion that they should be understood of the
 mysteries in which the descent into Hades was, as he thinks,
 acted and represented. But Olympiod. is no doubt right, as ὄσια
 καὶ νόμιμα is a common expression of the rites of burial, and
 nowhere used to denote mysteries. It was customary to perform
 in monthly intervals funeral rites in honour of Hecate and the
 infernal gods, for which ceremonies cross-roads were favourite loca-
 lities. 10 καὶ οὐκ ἀγνοεῖ 'does not misjudge' or 'is not unpre-
 pared for,' because a soul of that kind has familiarised itself by
 meditation with the events which take place after death. 12 ἐν

τῷ ἔμπροσθεν: above 81 CD. 16 ὀλιπερ is poetical and as it

seems chosen by Plato on account of the somewhat poetical and fabulous character of the whole passage; Cobet, however, had he been able to counsel Plato, would have advised him to write *οἱ περ* which is common Attic. 18 *ἀδελφός* as adj. with the gen. is again poetical: Soph. Antig. 192, *καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω*. Plato has it besides the present in two other passages: Phileb. 21 A and Phaedr. 276 D. See also Jelf § 507. 20 *ξυνέμπορος* = ὁ ξύν τινι πορευόμενος: Timaeus explains *συνοδοιπόρος*. 22 *χρόνοι* = χρόνου περίοδοι above 107 E; *γένωνται* should be translated 'have taken place,' = ἐξέλθωσι. 28 *ὑπὸ τῶν περιγῆς εἰωθότων λέγειν* should most probably be understood of the Sophists who among other things investigated also this point. The expression *εἰωθότων* seems to mean that they make it their profession to investigate this. Cf. below 109 c. 29 *ὑπό τινος*: from *τι*, not *τις*, cf. directly afterwards *ἀ σὲ πείθει*, and as to the preposition see Gorg. 526 D, *ὑπὸ τούτων τῶν λόγων πέπεισμαι*.

LVIII—LXIII. THE MYTHUS CONTAINING A PHYSICAL THEORY OF THE WORLD, SUPERNAL AND INFERNAL, AS A VAST ARENA OF VARIED EXISTENCE. THE INFERNAL WORLD IN THE INTERIOR OF THE EARTH. THE FOUR RIVERS. THE DIFFERENT GRADES OF PUNISHMENT. THE ETHEREAL DWELLING OF THE PIOUS. THE FATE AND THE HOPE OF THE TRUE PHILOSOPHER.

LVIII. p. 79, 1 *πολλά δὴ* = πολλά ἤδη: cf. also above 68 A. 2 ἡ Γλαύκου τέχνη 'ἐπὶ τῶν μὴ ῥαδίως κατεργαζομένων, ἢ ἐπὶ τῶν πάνυ ἐμπείρως καὶ ἐντέχνως εἰργασμένων' SCHOL. The origin of the proverb was unknown to the ancients themselves, but the most probable explanation seems to be the one which identifies Γλαῦκος with the cunning smith of Chios mentioned by Herodotus 1, 25 who says of him *μόνος πάντων ἀνθρώπων σιδήρου κόλλησιν ἐξέυρε*. 4 *χαλεπώτερον* sc. ἀποδείξαι which is readily supplied from *διηγῆσασθαι* in the preceding sentence.—ἡ κατὰ τὴν Γλ. τέχνην: see n. on Apol. p. 1, 13. 5 f. *ἄμα—ἄμα* are often used as correlatives; see n. on Apol. p. 23, 24, where I might have quoted Soph. Antig. 436 (according to Dindorf's happy emendation) *ἄμ' ἠδέως ἔμοιγε κάλγεινῶς ἄμα*. Stallb. compares *simul—simul* in Livy 3, 50, 12. 31, 46. 6 *εἰ καὶ ἠπιστάμην*,—*δοκεῖ ἐξαρκεῖν*: the infinitive = ὅτι οὐκ ἂν ἐξήρκει. Riddell § 56. 12 *ὡς—μηδὲν αὐτῇ δεῖν*: for *ὡς* with the infin. (in reality a case of anacoluthia) see Jelf § 804, 7. 14 The construction is at first sight obscure. Constr.: *ἀλλὰ τὴν ὁμοίότητα τοῦ οὐρανοῦ αὐτοῦ*

ἐαυτῷ [this dative dependent on the noun, see Don. § 456. lh. Jelf § 594, 2 Obs. 2. and comp. Theaet. 176 B, φυγῇ ὁμοίωσις θεῶ] καὶ τῆς γῆς αὐτῆς τὴν ἰσορροπίαν ἱκανὴν εἶναι ἰσχεῖν ('to balance') αὐτήν (sc. τὴν γῆν).

20 πάμμεγά τι: on the force of τι see above p. 9, 5.—αὐτὸ is this thing, the earth: comp. above 88 A.

21 τοὺς μέχρι Ἑρακλείων στηλῶν ἀπὸ Φάσιδος describes the whole extent of the globe so far as then known to the Greeks. 23 Stallb. justly observes that οἰκοῦντας should be referred to ἡμᾶς and not to βασιλᾶρχους. ἡ θάλαττα means of course the Mediterranean: below 111 A.

28 αὐτὴν τὴν γῆν = τὴν ὡς ἀληθῶς γῆν below 110 A.

30 περὶ τὰ τοιαῦτα: for the prep. cf. Gorg. 490 C, περὶ σιτία λέγεις. Jelf § 632, III, 3. p. 80, 1 ὑποστάθμη 'sediment.' 11 παρὰ σφίσι stands κατὰ σύνεσιν instead of παρ' οἱ or παρ' ἐαυτῷ, because εἴ τις denotes one chosen by random from a large number. Comp. Rep. I, 344 B. 5, 468 D.

15 ὡς with the absolute acc. of part.: Jelf § 703 C and 551 f. Obs.

16 The mss. read τὸ δὲ εἶναι ταύτων which has been changed to τὸ δὲ εἶναι τοιοῦτον by Heindorf, and τὸ δὲ δευρότατον by Hermann in accordance with Baiter's conjecture, nor can it be denied that the reading of the mss. is extremely awkward. I have adopted Heindorf's conj. which seems to yield a satisfactory sense without necessitating a violent change of the ms. reading. Hirschig proposes τὸ δὲ εἶναι ταῦτιον. 19 ἀναπτοῖτο is the accentuation justly preferred by Herm. and Stallb. ἀνεπτρόμην being a syncopated form = ἀνεπετρόμην, the accent cannot travel beyond the root of the verb.

24 f. ἤδε ἡ γῆ = ἦν ἡμεῖς γῆν καλοῦμεν.

p. 81, 1 ὅπου ἂν καὶ γῆ ᾖ 'where indeed earth may be found in it' i. e. where the sea has an ascertainable depth and bottom.—πρός expresses relation (Don. p. 524) 'with regard to:' Jelf § 638, III, 3 d. The expression πρὸς τι κρίνεται occurs also Polit. 286 C. Prot. 327 D.

3 ἐκεῖνα, the objects high above us, where Socrates represents the real world to be. This is the sense of the expression directly subjoined, ἡ γῆ ὑπὸ τῷ οὐρανῷ.

LIX. p. 81, 10 ἡ γῆ αὐτῆ (the reading given by Eusebius who quotes this passage) = αὐτῆ ἡ γῆ, for which see above, 109 B. Stallb. keeps the ms. reading αὐτῆ, but as this would be ambiguous, it seems to have been avoided by Plato.

11 δωδεκάσκυτοι σφαῖραι: balls made of twelve different stripes of leather. Balls of this kind were often given to boys, one of whose favourite amusements consisted in the σφαιριστική (Guhl and Koner, 'Leben der Gr. und Römer,' 1, 254, first ed.). See the beautiful passage in Apollon. Rhod. Argon. 3, 135, foll. where Adrastea gives young Jove σφαῖραν

εὐτρόχαλον...χρῦσα μὲν οἱ κύκλα τετεύχεται, ἀμφὶ δ' ἐκάστῳ Διπλόαι ἀψίδες περιηγέες εἰλίσσονται. Κρυπταὶ δὲ ῥαφαὶ εἰσιν· ἔλιξ δ' ἐπιδεδρομε πάσαις Κυνέη. In the number twelve we have an allusion to the idea that the earth had the shape of a dodecahedron: comp. Plut. de plac. philos. 2, 6, Πυθαγόρας...φησὶ γεγονέναι...ἐκ τοῦ δωδεκαέδρου τὴν τοῦ παντὸς σφαῖραν. Πλάτων δὲ καὶ ἐν τούτοις Πυθαγορίζει.

15 ἢ τούτων: we might expect ταῦτα, but the preposition no doubt extends its influence even to the second part of the comparison. Comp. Meno 83 c, ἀπὸ μείζονος ἢ τοσαύτης γραμμῆς. Riddell, § 168, takes a different view of this. 15 f. τὴν μὲν—

τὴν δὲ 'one part of it so the other part.' 20 ἐκπλεως is a word found in Euripides and Xenophon, but only here in Plato who uses ἐμπλεως in all other passages. ἐκπλεα is the reading of the Bodl. and the best mss., ἐμπλεα of later mss. 23 ξυνεχῆς ποικίλον=ξ.

καὶ π. or rather we should say that ποικίλον εἶδος is taken as one idea and thus qualified by ξυνεχῆς. 28 τὰ ἀγαπώμενα (λιθίδια) 'stones highly prized:' Stallb. quotes τῶν ἀγαπητῶν λιθιδίων from Themistius (Or. i. p. 19, Dind.), a manifest imitation of the Platonic expression. 30 οὐδὲν ὅ,τι οὐ is like one word=πᾶν,

comp. the Latin expression *nilhil non*. So Thuc. 3, 39, τίνα οἴεσθε ὄντινα οὐκ ἀποστήσεται; Xen. Cyrop. 1, 4, 25, οὐδένα ἔφασαν ὄντιν' οὐ δακρύνοντ' ἀποστρέφεται. It seems now scarcely necessary to state expressly why in sentences of this kind we have οὐ, not μή.

p. 82, 3 If we consider the words ὑπὸ σηπεδόνος καὶ ἄλμης as genuine, we must translate 'putrefaction and brackishness arising from the things gathered here:' but the whole passage becomes much smoother by considering (with Cobet and Hirschig) the words in question as a gloss, added by a reader in reference to the similar expressions above, A. 5 τοῖς ἄλλοις ζώοις=καὶ προσέτι τοῖς ζώοις. This use of ἄλλος is very idiomatic: for instances see Gorg. 473 c. Phaedr. 232 E. Rep. 415 A. 521 B. 13 ἡμεῖς sc. οἰκοῦμεν. If the verb were not understood, we should have ἡμᾶς. See also Jelf, § 869, 3, αὐτοῖς and ἐκείνους both denote the same persons, with a change of the pronouns not unfrequent in Plato: comp. e.g. Protag. 310 D, ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθης ἐκείνον, where both αὐτῷ and ἐκείνον denote Protagoras.

20 φρονήσει should not be changed to ὀσφρήσει with Herm. and others: comp. Rep. 2, 367 c, οἶον ὄραν, ἀκούειν, φρονεῖν.—φρόνησις means here 'intelligence,' σύνεσις, as Hesychius explains it. 22 πρὸς καθαρότητα 'in regard to purity.'—ἀλση τε καὶ ἱερά, is aptly illustrated by the expression in Livy, 35, 51, *fantum lucus-*

que. Many mss. (but not the Bodl.) have here *ἔδη* and even Timaeus (the author of the Glossary) seems to have read so; but Herm. justly asks ‘quorsum simulacra deorum, ubi dei praesentes sunt?’

24 *αἰσθήσεις τῶν θεῶν* ‘sensible presence of the gods.’ It is to be regretted that the word ‘sensible’ has become antiquated in the notion required here: but for once we may be allowed to use it so again.

25 *ξυνοσίας* ‘intercourse:’ *τοιαύτας*, i. e. *διὰ φημῶν καὶ μαντείας καὶ αἰσθήσεων*.—*αὐτοῖς πρὸς αὐτοὺς* is a somewhat negligent expression instead of *ἀλλήλοις*; *αὐτοῖς* means men, *αὐτοὺς* the gods.

26 *τόν γε ἥλιον καὶ σελήνην κ.τ.λ.* without repeating the article: see Don. p. 361. Stallb. quotes Phileb. 28 E, *καὶ ἡλίου καὶ σελήνης καὶ ἀστέρων*, Polit. 271 C, *τῶν ἄστρον τε καὶ ἡλίου μεταβολήν*, Legg. 10, 899 B, *ἄστρον περὶ καὶ σελήνης*. Rep. 7, 516 A, *τὸ τῶν ἄστρον τε καὶ σελήνης φῶς*.

LX. p. 83, 6 Owing to an anacoluthia, the construction changes from the participle to the infinitive; it ought to be *βαθυτέρους ὄντας καὶ τὸ χάσμα ἔχοντας κ.τ.λ.* See Riddell, § 285. *αὐτοὺς* is redundant, but quite in keeping with familiar speech: comp. Xen. Cyrop. 1, 3, 15, *πειράσομαι τῷ πάππῳ ἀγαθῶν ἰππέων κράτιστος ὢν ἰππεὺς συμμαχεῖν αὐτῷ*.

11 *στενότερα*: see Jelf, § 134, 1, Obs. 2.

13 *ἀενάων*: the poetical word is here quite in its place. But in fact, the whole expression *ἀενάων ποταμῶν ἀμήχανα μεγέθη*, is quaint and poetical.

14 *μεγέθη* means ‘objects of great size:’ Phileb. 42 A, Protag. 356 C.

17 *ρύαξ* ‘the current of lava:’ so Thuc. 3, 116, *ἐρρύη δέ—ὁ ρύαξ τοῦ πυρὸς ἐκ τῆς Αἴτνης*, and from Diodor. Sic. 24, 59, *ἐφθαρμένων τῶν παρὰ τὴν θάλατταν τόπων ὑπὸ τοῦ καλουμένου ρύακος*, it would appear that the word was technically understood of lava.

19 *ἐκάστους τοὺς τόπους*, ‘the places, taken singly,’ or ‘one after the other.’

In the next words I feel inclined to adopt Stallb.’s conj. *ὡς* for *ὦν* which is given by the mss.

21 *ἄνω καὶ κάτω*: comp. above, p. 60, 24. *αἰώραν* is the subject of the sentence, *ταῦτα πάντα* the object to *τὸ κινεῖν*. Olympiodorus rightly explains *τῆς τῶν ὑπογειῶν ρευμάτων ἀντιθέσεως αἰτίων εἶναι φησι τὴν αἰώραν, ἣ ἔστιν ἀντιταλάντωσις*.

25 *Ὁμηρος*: Il. Θ 14. 30 *δι’ οἷας κ.τ.λ.* = *οἷα ἂν καὶ ἡ γῆ ἦ δι’ ἧς ῥέουσιν*.

5 *περὶ αὐτό* sc. *τὸ ὑγρόν*. The mss. have *αὐτόν*, corrected by Heindorf.

8 *ῥέον τὸ πνεῦμα*, ‘the respiration when flowing’ = ‘the current of respiration.’

10 *ὀρμησαν ὑποχωρήση* is the reading of the mss. of the second class, while the Bodl. m. pr. and other good mss. omit *ὀρμησαν*, which is not indeed necessary for the sense. Ficinus does not express *ὀρμησαν* in his trans-

lation. 12 τοῖς κατ' ἐκεῖνα τὰ ρεύματα 'intellegendum de fluminum inferorum tractibus, in quos aqua cum impetu ex supernis terrae partibus recedens infunditur, ita ut iam illi tantam aquarum vim recipiant, ut prorsus impleantur. datus autem aptus nexusque est ex εἰσρεῖ.' STALLB. Translate: 'when, therefore, the water (rushing with violence, ὀρμησαν) descends into that place which is called the region underneath, it runs through the earth into the river-beds there and fills them up in the manner of those pumping up water.' To ὥσπερ οἱ ἐπ. we should supply πληροῦσιν. This seems to be the most plausible explanation of a very difficult passage, which is even considered corrupt by many editors. Zeune and Wyttenbach write τότε for τοῖς, and Ast omits τοῖς and διὰ, taking κατ' ἐκεῖνα τὰ ρεύματα τῆς γῆς as 'the rivers of that part of the earth.' 17 ὁδοποιεῖται 'make their way,' sc. τὰ ἐνθάδε πληρωθέντα. 22 ἢ ἐπηγτλεῖτο is justly explained by Stallb. = ἢ ὕσον ἐπηγτλεῖτο 'multo inferius quam pro regionum altitudine, unde effundebantur.' Heind. conjectures ἐξηγτλεῖτο. 23 ὑποκάτω τῆς ἐκροῆς 'below the level of the place from whence they are again discharged,' owing to the continued state of balancing (αἰώρα) in which the earth is conceived to be. 25 καταντικρὴ ἢ εἰσρεῖ ἐξέπεσεν 'is discharged opposite to the place of its entrance.' For the aor. ἐξέπεσε see Don. p. 412, § 427, 66.—κατὰ τὸ αὐτὸ μέρος 'on the same side as where they enter.' Aristotle's criticism on this passage, Meteor. 2, 2, p. 356, Bekk., is not fair; it might even seem that Aristotle did not quite understand the description on which he pronounced judgment. 27 εἰς τὸ δυνατόν 'so far as possible.' καθέντα is used in the sense of an intransitive verb, as is often the case with the compounds of λέναι. So Protag. 336 A, τοῦτου δέον συγκαθεῖναι; cf. ibid. 338 A, Theaet. 168 A, Rep. 8, 563 A. Former editors, not understanding this idiom, changed the ms. reading to καμφθέντα. 29 ἀμφοτέρους τοῖς ρεύμασι, i. e. the rivers on the upper and those on the lower part of the earth. The rivers may descend as far as the centre of the chasm, but were they to attempt further progress, the descent would be changed to an ascent: hence progress beyond the centre becomes an impossibility.

LXI. p. 85. Proclus on Rep. p. 396, justly observes that in the following description of the four rivers Plato apparently works out some Homeric ideas, though it should be added that only the foundation is Homeric, while the superstruction is entirely Plato's own work. In Homer, Ὠκεανός is conceived as a river flowing

round the earth: comp. Od. κ 506 f. (λ 159). 4 *ῥέον περι κύκλω* is the reading of the mss. and modern editions, according to which *περι* should be considered as an adverb. Stallb. aptly compares Legg. 12, 964 E, *περι ὄλην κύκλω τὴν πόλιν ὄρᾶν*.

5 f. *καταντικρὺν*—*Ἀχέρων*: after Oceanus, Homer mentions Acheron, without however assigning a definite position to it. In Homer Pyriphlegethon and Cocytus flow into Acheron: *ἔνθα μὲν εἰς Ἀχέροντα Πυριφλεγέθων τε ῥέουσιν Κωκυτός θ'*, ὃς δὴ Στυγὸς ὕδατος ἐστὶν ἀπορρώξ. Od. κ 513 f. 8 *οὐ ἀφικνοῦνται*: comp. above, 108 B, *ὅθι περ (ἀφικνοῦνται)*. 11 *εἰς τὰς τῶν ζῶων γενέσεις*:

the idea of metempsychosis, on which see above, 70 CD.

15 *ὕδατος καὶ πηλοῦ* should be taken as dependent on the verb (not on *λίμνην*, as Matthiae, § 375, n. 2, takes it), after the analogy of verbs of being full and filling: see Jelf, § 539, 1, and § 540, Obs.

16 f. *περιελιττόμενος τῇ γῆ* receives a curious explanation from Stallb. 'significatur Pyriphlegethontem subter terram in orbem saepius circumvolvi superficiei ipsius propiorem, unde etiam subinde in terram superam ei aculatur ignea fragmina ...fluvius vel sic *ambire terram* intus in ipsa existimandus est.' I confess that I find this explanation too clever for my taste, and I have therefore followed Heindorf, Ast and Hermann, in bracketing the words *τῇ γῆ*, words moreover omitted by Eusebius and Theodoretus who quote the passage.

19 f. *κατωτέρω τοῦ Ταρτάρου* 'into the lower regions of Tartarus.'

21 *οὐ* belongs to *ἀποσπάσματα*. The following sentence should be construed: *ὅπου τῆς γῆς ἂν τύχῳσιν (ἀναφυσῶντες)*.

25 *κυανός* seems here to denote a gem of bluish colour, interpreted by some as a species of jasper, by others as a sapphire, or again as lapis lazuli. A more correct construction would be *τοῦτον δὲ ἔπον. Στύγιον, καὶ τὴν λίμνην κ.τ.λ.*; but in Greek the transition from a relative to a main sentence is often very loose; e.g. Xen. Anab. 1, 1, 2, *Κῦρον μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων*, where the correct constr. would be *ἅμα καὶ ἀποδείξας αὐτὸν στρατηγόν*.

p. 86, 4 *λέγουσι* is the reading of all mss. except the ms. Ξ at Venice which has *φάσκουσι*: but see Elmsley's note on Eur. Heraclid. 903.

LXII. p. 86, 7 *διεδικάσαντο*, 'undergo judgment:' for the aorist see Don. p. 412, § 427 bb., and for the verb above, 107 E.

9 *μέσῳ βεβιωκέναι*, i.e. to have lived so as to be conspicuous neither for virtues nor for vices: comp. Tac. Hist. 1, 49, *ipsi medium erat ingenium, magis extra vitia quam cum virtutibus*.

10 ἀναβαίνειν with the acc. occurs also Rep. 2, 365 B. 12 The participle διδόντες δίκας is subordinate to καθαιρόμενοι: they are purified by suffering punishment for their misdeeds. 18 τούτους δὲ=τούτους δὴ. So again, 114 A. 19 ὅθεν οὐποτε ἐκβαίνουσιν: eternal punishment is also mentioned in the Gorgias (525) and Rep. 10, 615. 3 κατὰ ‘down the Cocytus:’ comp. Xen. Cyrop. 7, 5, 16, τὸ ὕδωρ κατὰ τὰς τάφρους ἐχώρει.—φέρονται...εἰς τοὺς ποταμούς: the preposition εἰς denotes here progress along or in a certain route, ‘down the rivers.’ Riddell, § 113. p. 87, 6 πρὸς τὸ ὀσίως sc. βιώναι, ‘who appear to have lived with distinction as concerns the living holily—sanctity of life.’ Other instances in which adverbs are seemingly used as substantives, but where we always find that an infinitive should be supplied, occur Phileb. 61 D, Euthyd. 281 A, Sympos. 181 B. 8 τῶν ἐν τῇ γῆ is unnecessary after τῶνδε, but added for the sake of emphasis and perspicuity. See above, 104 E, 117 E. 10 ἐπὶ τῆς γῆς ‘and on yon earth,’ the article having a demonstrative force. It is, however, omitted in all our mss., but found in Theodoretus, Eusebius and Stobaeus. 11 οἱ φιλ. ἰκ. καθηράμενοι is explained above, 67 C.—ἀνευ σωμάτων so as to revert to their state before life, see above 76 C, χωρὶς σωμάτων. 15 πᾶν or πάντα ποιεῖν is a common expression for ‘trying everything,’ ‘making all efforts.’

LXIII. p. 87, 22 The constr. is τοῦτο καὶ δοκεῖ μοι πρέπειν οἰομένῳ οὕτως ἔχειν καὶ ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν ‘it seems to me to be both becoming in a man who believes it to be so and worth his while to run the risk,’ i.e. if the affair is not quite so as I represent it to be, yet my theory seems so probable that one may well venture to accept it. See also Jelf § 691. 24 ἐπάδειν ‘to use enchantments,’ here ‘to coax themselves over into the belief.’ 26 περὶ with a dative is common after verbs of fearing and the contrary: Don. p. 516. On this Riddell § 127 says beautifully ‘The feeling is represented as locally watching over its object.’ 29 θάτερον is a euphemistic expression for τὸ κακόν: Valcken. Diatr. Eur. p. 112. πλέον ἀπεργάζεσθαι is ‘to increase, to make more:’ comp. such passages as Euthyd. 297 D, πλέον ἂν θάτερον ποιήσειεν ‘he would do more evil than good;’ ibid. 280 E. p. 88, 5 οὕτω is explained by ὡς πορευσόμενος ‘ready to start.’ 8 φαίη ἂν ἀνὴρ τραγικός ‘as a tragedian would express it:’ there is no express reference to a passage in a tragic writer, but the phrase εἰμαρμένη με νῦν ἤδη καλεῖ savours of the tragic style. 10 βέλτιον εἶναι ‘to be preferable,’ i.e. merely ‘advisable,’ the meaning of the

comparative being completely lost. 12 νεκρὸν λούειν is epexe-
 gesis of πράγματα παρέχειν: comp. Meno 76 A, ἀνδρὶ πρεσβύτῃ
 πράγματα προστάττεις, ἀποκρίνεσθαι. See also Jelf § 668, 2.

LXIV. SOCRATES' CONVERSATION WITH CRITO CONCERNING
 HIS BURIAL.

p. 88, 13 εἶεν: see n. on Apol. p. 3, 25. 14 ἐπι-
 στέλλειν is frequently used of the last requests of dying
 persons: below 116 B. 17 καινότερον: 'the graceful use of
 the vague comparative expresses a modified degree.' Riddell §
 178. 18 τοῖς ἐμοῖς is neuter. 23 πλέον ποιεῖν 'to gain,'
 a common expression. 25 ff. The whole passage from θάπ-
 τωμεν to οἰχήσομαι ἀπιών (D) is translated by Cic. Tusc. 1, 43.
 24 προθυμηθησόμεθα is the reading of the best mss. (Bodl. in-
 cluded), while προθυμησόμεθα is given by the mss. of the lower
 order. The same variety occurs in the mss. above 91 A. 28
 ἔφη after the preceding εἶπεν is a common tautology, see e.g. below
 118 A, εἶπεν, ὦ Κρίτων, ἔφη. In the same way we often find *inquit*
 in Latin, even when *dixit*, *respondit* and similar verbs precede.
 See above 78 A. p. 89, 1 δὴ has much ironical force: 'and he
 actually asks me.' 4 εἰς μακάρων δὴ τινας εὐδ.: comp. above
 107 D, εἰς δὴ τινα τόπον. The expression is made emphatic both
 by δὴ and τινὰς 'that I shall really depart to the unspeakable
 felicity of the blessed.' 5 ἄλλως λέγειν 'to say in vain:' n.
 on Crito p. 44, 29. 9 παραμενεῖν: sc. ἐμὲ ἡγγυήσατο. 14 προ-
 τίθεται κ.τ.λ. Heindorf justly draws from this passage the conclu-
 sion that Crito had undertaken the charge of the funeral rites.
 The dead body was washed and anointed (περιστέλλειν, Eur. Alc.
 664 f.) and then laid out (προτίθεσθαι) in the house (ἐνδον, De-
 mosth. in Macart. p. 1071 r.): the next act was the ἐκφέρειν which
 ended either in burning (καίόμενον above) or burying (κατορύττειν).
 16 εἰς αὐτὸ τοῦτο 'so far as concerns itself.' In the next sentence
 we should rather expect ἀλλὰ καὶ διότι—ἐμποιεῖ or ἄτε ἐμποιοῦν.
 But the loose construction is quite in Plato's style.

LXV. OTHER INCIDENTS OF THE EVENING. THE TESTIMONY
 OF THE OFFICER OF THE ELEVEN AS TO SOCRATES' CONDUCT IN
 PRISON.

p. 89, 20 ἀνίστατο εἰς οἴκημα 'got up and went into a room.'
 Heindorf compares Protag. 311 A, ἐξαναστῶμεν εἰς τὴν αὐλήν.
 Theag. 129 B, ἐμὲ δεῖ ποὶ ἐξαναστῆναι. Eur. Heracl. 59 ἀνίστασθαισε

χρῆ εἰς Ἄργος, and Stallb. adds Arist. Plut. 683, ἐπὶ τὴν χύτραν τῆς τῆς ἀθάρησ ἀνίσταμαι. The elliptical nature of the expression requires no further explanation. 29 οἰκείας γυναῖκας 'the women of his house' or 'family.'—For the sons of Socr. see n. on Apol. p. 27, 24. p. 90, 6 καταγνώσομαι σοῦ 'I shall not complain of you.' 10 ἐν τούτῳ τῷ χρόνῳ, i.e. during the time of your imprisonment. 14 ἀγγέλλων=ἀγγελίαν φέρων Crito 43 c. The present is given by all mss. and it is not necessary to change it into the future: see Elmsley on Eur. Med. 1024. 19 ἀνθρωπος 'servant.' 28 ὦν is feminine. p. 91, 1 ἐγχωρεῖ is impersonal; see Phavorinus ἐγχωρεῖ λαμβάνεται ἀντὶ τοῦ οἴον τε καὶ δυνατὸν ἔστιν, οἶον ἐγχωρεῖ γενέσθαι τόδε. But here it means 'it is still time.' 4 οἶμαι κερδαίνειν is the corrected reading of the Bodl., κερδαίνειν that of the first hand and many mss. On varieties of this kind see n. on Crito p. 53, 27. 5 παρ' ἐμαντῷ 'in my own estimation.' 6 οὐδενὸς ἔτι ἐνότος 'when nothing is left' viz. of life. Socr. says that it is ridiculous to begin economizing his life when nothing (or scarcely anything) is left. The editors show that this is an allusion to a proverbial saying taken from Hesiod Opp. 367, δειλὴ ἐνὶ πυθμένι φειδώ, translated by Sen. Epist. 1 *sera parsimonia in fundo est* (when you have come to the bottom).

LXVI. THE EXECUTION. SOCRATES' DYING WORDS. EPILOGUE.

p. 91, 12 εἶεν 'all right.' σὺ γὰρ κ.τ.λ. is a causal sentence for which we have to supply something like ἐρωτῶ σε. 14 ἄν σου—ἐν τοῖς σκέλεσιν: here the gen. of the personal pronoun is not only placed before the subst., but even separated from it by another subst., thus obtaining the force of a dat. comm. or here incomm.: Jelf § 652, 3, Obs. 4. The dat. is used below ε in relating the same thing. 15 αὐτὸ ποιήσει 'will take effect.' ποιεῖν as a medical word ('to operate') is found in Dioscorides; but hear Riddell § 99 who says beautifully 'there is delicacy in the vagueness with which both the deadly agent and its effect are designated.' 19 ταυρηδόν, according to his usual manner, comp. Sympos. 221 β, βρενθύνόμενος καὶ τῷ φθαλμῷ παραβάλλων. 21 πρὸς τὸ ἀποσπείσαι τιμὴ 'in regard of its fitness for a libation.' Riddell § 128. 26 ἐπισχόμενος 'having put the cup to his lips.' The active is used in a similar sense in Arist. Clouds 1382, εἰ μὲν γε βοῦν εἴποις, ἐγὼ γνοῦς ἄν πιεῖν ἐπέσχον. 28 κατέχειν τὸ μὴ δακρύειν: for μὴ see Jelf § 749, 1. p. 92, 4 οἶον=ὅτι τοιούτου: n. on Crito p. 39, 17. 9 οὐδένα ὄντινα οὐ: Jelf § 824, 1, 2. 10 κατέκλασε is Stephanus' excellent con-

jecture, afterwards found in the best mss. (the Bodl. among the number): the old reading was *κατέκτανσε*. 11 *οἶα ποιεῖς*

(*ποιεῖτε*) is a phrase expressing surprise and anger: see Euthyphro 15 E, Charm. 166 C, Alcib. I. 113 E. 14 “*ἐν εὐφημίᾳ χρη*

τελευτᾶν” *ἤξιον οἱ Πυθαγόρειοι ὡς ἀγαθοῦ καὶ ἱεροῦ τοῦ πράγματος ἔντος*. Olympiodorus. 19 *διαλιπῶν χρόνον*: the verb has the same sense used absolutely. But see also p. 93, 3. 23

I have followed Hirschig in adopting *πηγνύοιτο*, in preference to the ms. reading *πήγνυτο* (a form contrary to all grammatical analogy), and to the accentuation *πηγνῦτο* recommended by Don. p. 225. See above, n. on p. 32, 10. 24 *αὐτὸς sc. ὁ ἄνθρωπος*. The repetition of the subject is awkward, and Forster’s conjecture *αὐθις* would be a preferable reading, if it had the authority of mss. 27 *ἐνεκεκάλυπτο*, according to the custom of dying persons. The example of Caesar receiving the death-blows of the conspirators with his face covered, is well known. 23 f. *ὀφείλομεν ἀλεκτρύονα*: by this Soer. meant to express that he had happily been cured of a great malady (in this instance, of life), and owed Aesculapius a thank-offering for his recovery. p. 93, 4 *ἐς τὰ ὄμματα ἔστησεν* i.e. his eyes had become fixed. 7 *τῶν τότε* a common expression for ‘of his contemporaries:’ cf. Her. 1, 23 *Ἀρίονα—κιθαρωπῶν τῶν τότε ἔόντων οὐδενὸς δεύτερον*. Plat. Epist. 7, 324 E *Σωκράτη—οὐκ ἂν αἰσχυνοίμην εἰπὼν δικαιοτάτον εἶναι τῶν τότε*. Sympos. 173 B *ἐραστῆς ὧν ἐν τοῖς μάλιστα τῶν τότε*. Xen. Anab. 2, 2, 20 *κήρυκα ἀριστον τῶν τότε*.

‘The phrase *τῶν τότε* which may probably have slipped unconsciously from Plato, implies that Socrates belonged to the past generation. The beginning of the dialogue undoubtedly shows that Plato intended to place it shortly after the death of Socrates; but the word *τότε* at the end is inconsistent with this supposition, and comes out unconsciously as a mark of the real time.’ GROTE, Plato 2 p. 152. The difficulty of explaining *τῶν τότε* quite satisfactorily, drives Hirschig to the *salto mortale* of pronouncing the whole conclusion from *ἀνδρὸς* to *δικαιοτάτου* the mere addition of a ‘Graeculus.’ There is a tenderness and pathos in this passage which will no doubt be felt and understood by all readers. 8

ὧν ἐπειράθημεν ‘so far as we knew them:’ comp. Xen. Anab. 1, 9, 1. 2, 6, 1.—*καὶ ἄλλως* ‘in other respects.’

EXCURSUS ON 86 B (p. 45, 28).

Animam esse *harmoniam* complures quidem statuerant,..... hanc autem hoc loco declaratam rationem tenuerant Parmenides et Zeno Eleates. illius sententiam colligimus ex Aristotele *Metaph.* IV 5, et Theophrasto citato apud Stephanum in *Poesi Philos.* p. 46: ὡς γὰρ ἐκάστῳ ἔχει κρᾶσις μελέων πολυπλάγκτων, τῶς νόος ἀνθρώποισι παρέστηκεν· dictione formata ad Homericum exemplum Τοῖος γὰρ νόος ἐστὶν ἐπιχθονίων ἀνθρώπων, οἷον ἐπ' ἡμᾶρ ἄγρησι πατὴρ ἀνδρῶν τε θεῶν τε. Zenonis disertum effatum est apud Diogenem Laërt. IX 29, γεγενῆσθαι δὲ τὴν τῶν πάντων φύσιν ἐκ θερμοῦ καὶ ψυχροῦ, καὶ ξηροῦ καὶ ὑγροῦ, λαμβανόντων αὐτῶν εἰς ἀλλήλα τὴν μεταβολὴν· γένεσιν τε ἀνθρώπων ἐκ γῆς εἶναι· καὶ ψυχὴν κρᾶμα ὑπάρχειν ἐκ τῶν προειρημένων κατὰ μηδενὸς τούτων ἐπικράτησιν. haec est κρᾶσις temperamentum, quam eandem Plato h.l. appellat *ἀρμονίαν*, ut postea in Dicaearchi opinione factum: v.c. apud scriptorem operis Plutarchei *De Placitis Philos.* IV 2: Δικαίταρχος (τὴν ψυχὴν ἀπεφύηται) ἀρμονίαν τῶν τεττάρων στοιχείων, Nemesium *De Natura Hom.* II p. 41: Δικαίταρχος δὲ ἀρμονίαν τῶν τεττάρων στοιχείων οὐ γὰρ τὴν ἐκ φθόγγων συνισταμένην, ἀλλὰ τὴν ἐν τῷ σώματι θερμῶν καὶ ὑγρῶν καὶ ψυχρῶν καὶ ξηρῶν ἐναρμόνιον κρᾶσιν καὶ συμφωνίαν βούλεται λέγειν. Lucretius a Forstero citatus nec ideo nobis omittendus III 98: (*Quamvis multa quidem sapientum turba putarunt*) * *Sensum animi certa non esse in parte locatum: Verum habitum quendam vitalem corporis esse, Harmoniam Graeci quam dicunt, quod faciat nos Vivere cum sensu, nulla cum in parte siet mens.* Nam alia fuit Pythagoreorum et Aristoxeni harmonia, de quibus mox dicemus. WYTTENBACH. Besides this, the student should also consult Munro's note on the passage in Lucretius, showing, as we think, that Aristoxenus' tenets were identical with those propounded by Simmias, who is a Pythagorean.

* This line is not found in the mss. of Lucretius, but supplied in Ald. 1: see Munro's crit. note.

COLLATION OF THE BODLEIAN MS.

For the following collation I am indebted to the very great kindness of my friend Mr I. Bywater, fellow of Exeter College, Oxford. I believe that it is not saying too much when I assert that the readings of the Bodl. ms. are here given with the greatest possible accuracy: for not only had my friend noted even the most minute details, but at my request many doubtful passages were repeatedly inspected in order to convince ourselves whether the fault lay with the present collation or with Gaisford and Bekker. It should also be stated that Gaisford's collation is far more accurate than would appear from Bekker's statements, and again that the German edition of Bekker's Plato has fewer errors than the English reprint in Priestley's *Variorum Plato*—otherwise a most useful work.

A new and careful collation of the Bodl. ms. is only the first step towards settling the question of the authority of the mss. of Plato. What ought to be done, is a new collation of the Tübingen ms., formerly used by Fischer and Heindorf, and of Bekker's ms. II at Venice, to which may perhaps, but not necessarily, be added the Cod. Augustanus. I believe that an edition founded on accurate collations of these mss., and containing a complete collection of the quotations of Platonic passages in other writers, would actually settle the text of Plato, by proving that the corrections and marginal emendations of these mss. agree throughout with the text of the inferior mss., and that the latter are destitute of all authority. I believe there are instances to prove that the copyist of the Bodl. ms. had before him more than one ms. of Plato from which he formed his own text. These and similar theories may perhaps be developed in a critical edition of several dialogues arranged in the manner previously described.

Before proceeding to the collation itself, I give Mr Bywater's observations on the state and condition of the ms., so far as it concerns the *Phaedo*.

1. In the first half of the Phaedo the margin has been shockingly damaged with water: a late hand has retraced the half-effaced letters of the original text, and in one place repaired the page with fresh parchment. The text in this part is not very legible, and it is full of small blunders due to the second scribe: I have not noted these, unless there is a possibility that they arise from his following the traces of the older text.

2. A great occasion for correction seems to have been this. The scribe seems to have frequently written $\sigma\pi$ and $\sigma\tau$ together, even when they occurred in two distinct words. The σ in these cases has been generally erased, and reinserted in different ways, e. g. $\pi\rho\sigma(\acute{\alpha}\tau\tau\sigma\iota, \acute{\omega}(\pi\epsilon\rho;$ but there are many instances in which the τ is thus treated: e. g. $\acute{\omega}\sigma\tau\epsilon$. The letter τ again is often superscribed, thus $\overset{\tau}{\delta}$, and it seems to me that in these cases it is very often due to a late hand.

3. $\tau\acute{\iota}$ $\delta\acute{\epsilon}$ is invariably $\tau\acute{\iota}$ $\delta\alpha\lambda$, in an erasure, but by the original hand, which is easily distinguished from that of the correctors.

4. $\eta\delta'$ $\delta\sigma$ is the original reading in every place that I have noticed. The accentuation in the case of enclitics is eccentric when judged by the modern practice, but I think that I have given you enough instances [they are all reproduced here] to enable you to see this for yourself.

5. The correctors are numerous, but they have generally left the original accents undisturbed: it is however, always possible to see when they have erased them. I do not pretend to distinguish between the various correctors, but they must be pretty widely separated in point of date. In page 69 B, for instance, $\overset{\text{ἀλλήλων}}{\acute{\alpha}\lambda\lambda\omega\upsilon\upsilon}$ (with vestiges of $\acute{\alpha}\lambda\lambda\eta\lambda\omega\upsilon\upsilon$ in margin), proves that the $\acute{\alpha}\lambda\lambda\eta\lambda\omega\upsilon\upsilon$ was not written until the marginal correction was already faint. Many of the variations are in a hand which seems almost as old as the text, if one may infer from the shape of the breathings and certain of the letters.

To the last observation, I will add that I have found it perfectly true in collating the Apology and part of the Crito. There is also a very recent corrector, perhaps not earlier than the 16th century.

$\phi\alpha\acute{\iota}\delta\omega\upsilon\upsilon$ η $\pi\epsilon\rho\acute{\iota}$ $\psi\upsilon\chi\eta\eta\sigma$: $\eta\theta\iota\kappa\acute{o}\sigma$. p. 1, 11 $\epsilon\acute{\iota}\chi\epsilon\upsilon$. 13 $\acute{\alpha}\rho\alpha$.
 p. 2, 2 $\xi\tau\upsilon\chi\epsilon$, but $-v$ erased. 3 $\pi\acute{\epsilon}\mu\pi\omicron\upsilon\sigma\iota$, with $-v$ erased; in
 the margin $\kappa\alpha\tau'$ $\xi\tau\omicron\sigma$ is added. 4 $\acute{\epsilon}\sigma\tau\iota$, with $-v$ erased. 10
 $\acute{\omega}\sigma\phi\alpha\sigma\acute{\iota}\nu$. 13 $\epsilon\acute{\iota}\sigma\delta\eta\lambda\acute{o}\nu\tau\epsilon$ (from Bekker it would appear that $\tau\epsilon$ is

not in the ms.). 22 τί δαί, corr. by m. 1. 23 τίνα ἦν, but τίνα is a correction in the space which would be filled by τί, and we should, therefore, write τί here as well as we have it p. 1, 5.

^ῆκαὶ παραχθέντα 27 παρήσαν τινέσ.

p. 3, 4 ἥδιον in the margin. 7 διεξελεθῆν (reported by Bekk. as the reading of ΔΦΓ). 10 ἀνήρ. 11 ἐφαίνετο ^{εἶναι} ὧ

των λόγων 14 καὶ ἐκείσε. εἰπέρ τις. 23 ὄτε.

p. 4, 3 κρίτων in the margin: Hermann is, therefore, right in bracketing the name. 9 φαιδωνίδης, and φαιδώνδης in the marg. 14 ἄλλοσδέτις: but τ in erasure.

p. 5, 2 συνελέγημεν. 7 ὅστις in the margin. 11 ἐκέλευεν, not a correction, as Bekker says. εἰσελθόντες corr. 13 γιγνώ-
σκεισ. ^ν 19 αὐτήν. 21 εἰς. ^{ἐπί} 25 τὸ ἅμα. ^ῶ

p. 6, 6 ἐδύνατο. 10 πρότερον added in margin. 16 εὐηνοσ.
17 πρώην. 20 ἐρωταί: marg. ξρητι (sic). χρήμ^ε; it was χρή originally. 23 ὥσθτι. 24 ἀποπειρώμενόςτιλέγειν, marg.
τί λέγει ^{ἄρα} 25 εἰ πολλάκις.

p. 7, 8 ἀποθνήσκειν. 10 ἀπιθῆσαι, altered into ἀπειθῆσαι.
11 μὴ ἀπιέναι* πρὶν ἀφοσιώσασθαι, in the margin πρότερον.
16 ἦν. ^β 17 μύθοσ καὶ ἠπιστάμην τοῦσ. ^α 27 ἔφη added in marg. ^γ
28 μέντοι^γ.

p. 8, 1 ἀπό τῆσ κλίησ om. 8 σαφῶσ. ^{εἶσ} καὶ ἐγῶ. 15 οὐφασί.
24 τὰλλὰ ἐσθιν. ^{ἐσθιν} 26 ὄσιόν αὐτοῦσ. ἀλλὰ ἄλλον. 28 ἰπτιῶξεν^{ἰπτιῶξεν}.

p. 9, 1 ἴσωσγ. 4 ἐσμέν*: marg. πάντεσ. 10 φησὶν ὁ
κέβησ. 15 ὁ above. 16 ἡμὶν παροῦσαν. 20 ἔχειν (indicat-
ing correction).

p. 10, 8 πραγματαί, altered m. 2 into πραγματαίαι. 16
ἀπολίπών (sic).

p. 11, 2 εἰπέρτι. ^{πότερον} 7 αὐτόσ* ἔχων: marg. οὕτωσ 8 μετα-
δώησ. ^{οί} 10 ἐσθιν (for ἐσθαι). 13 τί* ὡσῶκραπεσ: marg. δε.

ἄλλόγε. 15 φροντίζειν: marg. φράζειν. 16 μάλλονδιαλεγόμενουσ.
21 μέντοι ἡιδειν. 25 βίον θαρρεῖ: μέλλων (Bekker has “*θαρρεῖ* Ξ et
pr. Γ.”). ^{τοῦσ}

p. 12, 5 μῆδεν. ^{δῆ} 9 αὐτοῦσ. 11 ξυμφᾶναι. 16 ἦτε. ἦ.
20 ἀλλότι ἦ τῆν τησ. 25 ἀλλότι ἦι θάνατοσ, with a blank before

θάνατοσ. 27 ἄπερ ἐμοί. ^{καί} 30 σίτων original reading, altered
into σίτωντε and then in σίτωντε. marg. σιτίων.

p. 13, 1 ἡκιστα^{γε}—τί δαί [with two accents and in eras.].
 4 καὶ διαφερόντων. 6 δοκεῖ σοι. 9 πραγματεία corr. from
 πραγματία. 15 δοκεῖδεήπου [from Bekker's note it would seem
 that the ms. had δοκεῖδεήπου]. 16 μετέχειν [given by Bekk. from
 many other mss.]. 20 τί δαί [correction by m. pr. in erasure; so
 throughout wherever τί δαί occurs]. 27 μῆδὲ [-ν erased].

p. 14, 3 εἰπέρου. 4 πούτου^{τε}τε. 5 αὐτὴν τούτων μηδέν.
 6 μῆδέτισ. 12 τί δὴ οὖν [marginal reading illegible]. 14 Ac-
 cording to Bekk. the ms. has οὐ before καλόν; but this is wrong, as
 the ms. agrees with our text. 18 ὑγείασ. 20 τὸ ἀληθέστατον.
 21 ὦιδε ἔχει. 25 ποιήση. 27 μήτέτινα. 30 ἐπιχειροῖ.^η

p. 15, 5 εἰπέρτισ. 10 ἐκφέρειν ἡμᾶς. 12 τοῦ is added above
 the line. 24 ἡμῖν added above the line. 29 παραπίπτεν [in
 eras.].

p. 16, 10 ἡ ψυχὴ^β ἔσται^α χωρὶς^γ. 15 αὐτὸς added in marg. 17
 τοιούτων τὲ. 26 εἰπέρπου. 27 πραγματεία [thus in the ms. in
 this place]. 28 νῦνοι.

p. 17, 6 ὥσπερ δεσμῶν [without ἐκ, and perhaps we ought to
 omit it in the text rather than follow Cobet]. 8 ψυχῆς in marg.

[om. pr. II]. 12 τῆς^ε ψυχῆς. 25 ξυνόντος, ξ in eras. but by
 m. pr.

p. 18, 2 μετελθεῖν in marg. 3 ὄψεσθαί τι [τι now stands in
 the ms., but -ι is in eras.: Mr Bywater attributes the corr. to
 the first hand, because the τι precisely resembles the uncorrected
 τι elsewhere]. 4 ἀράτισ. 8 τῷ ὄντιγε ἦ. 9 in marg. perhaps
 by m. pr.: γρ. ἄλλοθι δυνατὸν εἶναι καθαρώς. 19 ἀνδρία. 26 τῆν
 τε. 27 ἀνδρίαν. 29 in the marg. τῶν μεγίστων κακῶν. 30 μάλ'.

p. 19, 3 ἄλογόν γε, in the marg. ἄτοπον. 6 που above the
 line [om. II]. 7 εἶναι above the line [om. II]. 8 τὸ^ω. 12
 ξυμβαίνει, ξ in eras. 16 f. αὐτὴ ἢ ὀρθὴ πρὸς ἀρετὴν· ἀλλὰ ἡδονὰς
 [' over ἦν in eras.]. 19 ἀλλ' ἦ. 20 ἀντί οὐ. 23 ἀνδρία.
 [24 To this line belongs the note which is wrongly assigned to
 28.] 27 καὶ before ἀλλαττόμενα is subsequently inserted in an
 abbreviation [om. pr. II]. ἀλλήλων
 ἄλλων : in the marg. traces of
 ἀλλήλων. 29 ὑγιὲς εἶναι.

p. 20, 1 ἦ^β καθαρόσι^α. 2 καὶ ἀνδρία without ἦ. 3 κινδυνεύωσι
 [the -ωσι in late hand over the traces of the original reading, what-
 ever that was]. 4 φαῦλοί εἶναι. 8 ὥσφασιν [so that again the
 ms. agrees with II]. 13 εἰ δ' ὀρθῶς. 14 ἠνύσαμεν. 15 ἀν.
 17 ἀπολιπῶν [with II]. 20 ἐτέροις.^{αι}

p. 21, 1 ἀπόλλυται. 2 ἀποθνήσκει, marg. ἀποθάνη. 13
 ἔγωγέ. 19 εἶτ' ἄρα. 21 ἐστὶ τις λόγος, marg. ἔστι τις ὁ λόγος
 οὗτος οὐ μεμνήμεθα. 23 γίνονται.

p. 22, 4 ζῶων. 6 εἰδῶμεν. 16 οὕτω ἔφη [with Π]. 18
 καὶ ἂν δικ—[so beyond a doubt—Gaisford is wrong here]. 22 ἔστι
 τι: marg. ἔστιν ἔτι. 25 γὰρ above the line.

p. 23, 3 ἐξ ἐκατέρου [though Bekk. states ἐκατέρων]. 4 marg.
 πάνυ γε ἦδ' ὅσ. 13 The words ἐγρηγορέναι καὶ ἐκ τοῦ καθεύδειν
 are wanting in the text, added in marg. [Bekk.'s note leads me to
 the suspicion that Π agrees with this.] 15 αὐτοῖν. 17 δῆμοι

καὶ σὺ. 18 φῆσ. 23 ἄρα εἰσιν. 25 τοῖν in both places.

p. 24, 1 εἰπέρ ἐστι. 10 ἴδε. 12 ὥσπερ εἰ. 15 μῆδὲ.
 18 ἐννοήσασιν, marg. ἐννοήσαι. 21 πάντα, without ἂν. 22 ἀπο-
 δεῖξειεν τἄλλα [according to Bekk.]. 24 διακρίναιτο.

p. 25, 2 οὐχὶ in eras. 10 μένγε. 18 ἡμῖν. 21 ποῖα εἰ-
 σιν is the reading given by Bekk. as found in the ms.: but Mr
 Bywater states expressly that εἰσιν is not in the ms. [26 ποιή-
 σειν is also in the Tub.] 29 πείθει.

p. 26, 1 τῆιδε πῆισοι ἂν σκοπομένωι [So also Tub.]. 3 μέν σοι
 [with Π and Tub.]. 4 μαθεῖν. 7 μέν' ἂν, double accent.

πῆι σὺ. 8 τῆιδ' ἔγωγε. 9 ἀναμνησθήσεται. 10 γ'. 16
 ἀνεμνήσθη. 17 ἔλαβεν m. pr., ν erased. 23 δέ ἐστιν. γε above
 the line [om. Π]. 25 νῆ δια. 26 τοιοῦτο.

p. 27, 15 ἀλλό τῶν [Bekk. states that τι is wanting in Π m. pr.:
 it should, therefore, be omitted in the text]. 16 αὐτό τε, marg.
 reading illegible. 18 αὐτὸ δ' [sic] ἔστιν. 24 τῶι μὲν...τῶι δ',
 corr. m. 2 into τότε δ'. 27 ἄρα.

p. 28, 4 γὰρ added above the line after ἔως. 8 ἐλέγομεν ἐν
 τοῖς ἴσοις. 9 f. αὐτό ἐστιν ἢ ἐνδεῖ τῶι, marg. ἴσον in the late
 hand. 10 μὴ omitted [so also in Tub. and pr. Π]. 15 marg.
 ἀλλ' ἀλλό ἐστιν. 16 marg. τυγχάνειν. 28 ἐκ τε.

p. 29, 12 τούτων. 19 ἦ om. [so also pr. Π]. 24
 ἡμῖν τούτων πάντων [see p. 31, 26: εἶναι, om. Π, which has also
 πάντων. The reading of these two mss. will have to be followed in
 future editions]. 26 λαβόντες*, marg. μῆ. 27 εἰδότας. ἀεὶ
 before δια βίου om. [so also Tub. pr. Π]. 30 παντελῶς in the
 marg.

p. 30, 2 αὐτά, marg. ταῦτα. 3 ἄστοτε, the first τ in eras.
 6 τοῦτό γε. 10 τὰ ἕτερα, marg. θάτερον. 12 οὖσ φαμέν ἀλλ'
 ἦ. 18 τόδε om. 26. ἄρα.

p. 31, 3 ἄμα om. 8 ἐν ἄνω καὶ λαμβάνομεν. 12 καλον
 τέ^{τι} καὶ [τι is wanting in Tub. II]. 14 αἰσθήσεων αὐτῶν [αὐτῶν
 continuously written, in marg. and probably by m. 2]. 16 ταῦτά
 ἐστίν. 17 μή ἐστι, but the original reading was perhaps μή
 ἐστι. 19 ἄρ' οὕτως, orig. ἀρ'. 26 τὸ πάντα τὰ τοιαῦτ'. 28
 ἐμοὶ ἐδόκει ἱκανῶς, marg. καὶ ἐμοίγε ἱκανῶς. [The true reading of this
 passage seems to be καὶ ἐμοὶ (or ἐμοίγε) δοκεῖν ἱκανῶς ἀποδέδεικται.]

p. 32, 7 οὐδὲ. 9 ὅπως μὴ ἀποθνήσκοντος—διασκεδάννυται, in
 the marg. ὁρ. ἀν. ὑπ. 12 ἀλλοθέν. 18 According to Bekk.
 the ms. reads ὅτι εἰ καὶ, but Mr Bywater states that there is no εἰ in
 it. 24 ἀνάγκη δὲ. 26 καὶ τοῦ, without ἐκ. 28 αὐθις αὐτήν.
 29 λέγεται.

p. 33, 11 μορμολυκεῖα, the accent over υ erased. 13 ἐξιδάσθαι.
 19 ὅτι ἀναγκαϊότερον. 22 f. ἐφη ὑπάρξει. 28 τοῦ διασκεδάν-
 νυσθαι. 30 οὐ om.

p. 34, 6 ταῦτα [ταῦτα is also in Stobaeus and Tub.]. 10 εἶναι
 τὰ above the line. 14 καταυτά. 15 μή, marg. ἦ. [Instead of
 17 and 20, read 14, 17 and 20.] 24 ἐκείνισ, and καὶ added
 above in a contraction. 25 οὐδέποτε κατὰ ταυτά : οὕτως ἐφη* ὁ,
 marg. ταῦτα.

p. 35, 3 οὖν. 7 αὐτῶν*: ἦ added in the marg. 14 ψυχῆσ
 ἐλέγομεν ὁρατὸν ἢ ἀόρατον εἶναι [ἐ inserted before λέγομεν in a
 different hand]. 22 αἰσθήσεων τό μὲν. 23 σώματος αὐτὰ
 οὐδέποτε. 28 γίνεται.

p. 36, 1 marg. γίγνηται, hardly legible. 5 ἀληθῆ. 6 τῶν.
 ... ἐμπροσθεν. 8 ἀνμοιδοκεῖ, erasure after πᾶς, and ἀν orig. ἄν.
 12 ὅρα δὴ. 15 κατὰ. 19 The ν in ἔοικεν is erased. [In-
 stead of 30 read 24.] 25 πολυειδεῖ καὶ ἀνοήτωι. 28 ὡς ἦ, in
 the marg. ἦ ὡς. 30 ψυχῆι δὲ αὐτο [ι inserted afterwards].

p. 37, 2 ὅτι above the line. ἀποθάνοι. 5 καὶ διαπνεῖσθαι
 om. in the text and added in the marg. 7 εἰάν μὲν [μὲν written
 continuously, but by m. 2 and in marg.].

13 ἀρα [orig. ἄρα]. 19 ὡσφασιν, orig. ὡσφασίν. 21 ἄδ'
 ἔχει. 24 αὐτῇ εἰς ἑαυτήν, in marg. by m. 2. [These words are
 also wanting in Tub.]

p. 38, 3 τῶν. 5 νῆ δια. 8 καίγεγοητευομένη. 10 τὸ. 15 ἐλι-
 κρινῆ. 16 ἀλλὰ καί. 28 Mr Bywater notes no variation on

οὔτιγε, but according to Bekk. the ms. has οὔτέγε. The cod. Aug. is reported to have οὔτιγε.

p. 39, 1 ^ῦτροφήσ. 9 διευλαβουμένουσ^η. 14 φαμέν. ^{ιέ}εἶναι.
15 ἦι^{οι}. 16 ἕκαστα. 19 τε above the line m. 2. 21 ἐθ8σ,
orig. ἐθoσ. 22 ὅτι ^{οῦν}ὄν.

p. 40, 1 in marg. ἄλλω ἦ. 2 ἀπέχονται, but ἀπ in eras. [ἐ-
χονται pr. II]. 4 ἑαυτούσ ὅτι [orig. ὅτι]. 9 μὰ δία. 10 ἐφῆ
is wanting in the text, and added in the marg. 11 ἑαυτῶν.

σώματι ^απλάττοντες [Tub. and II have σώματι πλ.]. 18 ^γγινώ-
σκουσι. 21 δία εἶργμου.

p. 41, 14 ἦσθῆ^α, in the marg. ἦ λυπηθῆ. 15 ὦν instead of
ὄσον. 18 ^{ει}πάσχοι. 21 ἐπὶ τῶι. 22 ^ηπάσχει. 23 τὰ om.
25 ὑπὸ ^{τοῦ}σώματος. 30 ὀμότροπος τε καὶ ὀμότροφος.

p. 42, 1 εἰς αἵδου καθαρῶσ. 2 ἀλλὰ. 9 κόσμοι^{τέ}. 10 ἐνεκα
φασίν. 14 ἐγκαταδεῖν: marg. ἐπι. 16 τούτων [Tub. τούτου].
23 ταῦταδ'. 26 ^αδιαπτομένη.

p. 43, 1 οἱ, marg. ὦσ. 4 λέγεσθαι: marg. λελέχθαι.
8 ^{εξ}διελθεῖν [see p. 3, 7. Here both the Aug. and Tub. have διελθεῖν].
ἀν om. 15 ἐγέλασέ [orig. -ν] τε ἡρέμα καὶ φησίν: βαβαῖ. 25 οἱ δ'.

p. 44, 7 ὀμόδουλόσγε. 11 ἀν οἱ om., then ἀθηναίων ἐῶσιν
ἀνδρες ἔνδεκα. 13 ἐγωγέ σοι. 26 λόγου: marginal note illegible.

p. 45, 2 marg. ἄμο ἐδόκει. 8 ἦδη. [The reading of our text is
due to Forster's emendation.] 22 ἀνάγκη. 23 ξύλα^{τε}.

p. 46, 5 ὑποταθῆ. 7 ὑπάρχειν. 15 marg. διαβλεψάμενος.
24 ἀλλάγε. 25 θράττον. 27 ἐμ in ἐμπροσθεν is perhaps a
correction. 29 ἀντιτίθεμαι.

p. 47, 3 ἔσται: marg. ἐστιν. 7 ἐπειδῆ^γ^ε, originally ἐπειδῆ.
11 ἔοικεν originally. 16 ^{ισ}ἠμπίχετο 17 ἀπόλωλεν ἀπιστῶν.
19 δῆτινος. 22 ἀπόλωλεν. 26 ὕστερον m. 1, changed into
ὑστερος. ἀπόλωλεν, -ν erased. 29 ταῦτην om. in the text, and
added in the marg.

p. 48, 1 ^{οῦν}περὶ τῶν αὐτῶν. [3 According to Bekk. the ms. has
φαίνν.] 5 καὶ εἰ, marg. κἂν. 7 originally ἀν ὑφαίνοι. 15
ξυγχωρήσειεν m. 1. 22 γενέσεσιν m. 1. 25 εἰ [orig. εἰ or ἦ?].

p. 49, 6 ^{ει}πάλαι ἐδόκουν. 9 ἦμεν. αὐτὰ above the line [it is
om. in Aug. and Tub.]. 15 ^{εἶ}καταπέπτωκεν. 24 ^{τό}λόγωι ἦ καὶ.
27 ἦ ^{τό}πότε [sic]. 29 ἀλλὰ.

p. 50, 3 *προύτρεψεν*. 4 *ξυσκοπεῖν*, perhaps originally *συνσκοπεῖν*. 9 the ξ in *ξυμπιέσασ* is in erasure. 11 *ταῦτασ* wanting in text, and added in the marg. 12 *ἀποκερεῖ*. 15 *δυνάμεθα*. 16 *διαφεύγοι*. 20 *λέγεται οὐδ' ὁ ἥρακλῆς*. [According to Bekk., the article is om.]

p. 51, 13 *τοῖσ ἀνθρωπέοισ*. 14 *ἠγήσατο*. 19 *σφόδρα μικρὸν*. 26 δὲ instead of γε. [Instead of 28 read 27.] 28 *ἔφεσποίμην*, marg. *σπό*.

p. 52, 7 *οὔτε τῶν λόγων*, and in marg. *οὐδὲν τῶν ὄντων* struck through. *πάντα ὄντα*. 10 *ἔφη*. 12 f. *τοιουτοῖσι λόγοισ*. 17 f. *τοὺς λόγους* om. in text, added in marg. 18 *διατελῶι τῶν δέοντων*. 19 *ὡς* added above the line after *ἐγώ*: but *οἰκτρὸν* is in the text. 21 *εὐλαβηθῶμεν*, marg. *εὐλαβητέον παρίωμεν*.

p. 53, 1 *παροῦσιν* originally. 3 *δόξει*. 5 *δόξει*. 6 *ἐταῖρε θέασαι*. 7 *γάρ* added (in abbrev.) above the line after *εἰ μὲν*. 9 *τοῦτόν γε* [γ in eras., orig.-ε: i. e. the ms. had originally δὲ, the same reading as Π]. 11 *διάνοια*, marg. *ἄνοια*. 13 *παρσκευασμένοσ δὴ*. 18 *εὐλαβοῦμενοι* om. in text, added in marg. *ἐμαντόν* [so also Aug. Tub. and I should suppose Π. Heindorf justly says 'hic ubi subicitur oppositum ὑμᾶσ, praefero ἐμαντόν'].

p. 54, 3 *σῶμάγε*. *παύεται ἄρα: ἀλλ' ἢ ταῦτ'*, marg. *παύετ' ἄρ' ἀλλ' ἢ*. 5 *ξυνομολογεῖτην*. 6 *ἔμπροσθεν*, but *ν* added by a late hand. 11 *λέγεται* [so ms. without the least sign of its being a correction]. 11 *ἄλλότι πρότερον*. 13 *θανυμαστῶσ ὡσ*. 16 *δόξειε*, but a final *ν* is erased. 17 *ἀλλά. δοξάσαι*. 19 ξ in *ξυνηθετον* in eras. 20 ξ in *ξυγκεῖσθαι* in eras. 21 *ἀποδέξει γε(αυτοῦ [σ a corr.])*. 22 ξ in *ξυγκειμένη* in eras., so also in *ξυντεθῆναι*. 23 *ἀποδέξει*. 24 *αισθάνει*. ξ in *ξυμβαίνει* in eras. 26 *εἰδόσγε καὶ. εἶναι δὲ. ξ* in eras. 28 *ὁ ἀπεικάξεισ*.

p. 55, 1 *γίνονται*. *ξυνίσταται* here m. 1. 3 *ξυνέσεται*. 5 *ξυνωιδᾶι* m. 1. 6 *ἔφησι οὐ*, perhaps orig. *ἔφησιν οὐ*. 7 *αἰρεῖ*. 8 *ψυχῆν*, orig. *ψυχῆ* or *ψυχῆι*. 11 *ισ* in *τοῖσ* is a corr. 12 *ξυνοίδα* m. 1. 13 *ἀλαζόσιν*. 17 *ἐρρήθη*. 19 *τοῦ ὅσστιν*. 24 *τί δαλ*, a correction. *τῆιδε δοκεῖ σοι ἀρμονία, ἢ ἀλλῆμι τινὶ ξυνθέσει* [ξ in eras.]. 28 *συνέφη*. 30 ξ in *ξυντεθει* in eras.

p. 56, 1 *ἀρμονία* in eras., perhaps orig. *ἀρμονίαι*. 2 *αὐτῆσ*. 3 *τί δαλ*, a correction. 8 *ἠττωντε. εἰοῦν*, marg. *ῆ*. 10 see

crit. note 16 οὐν^{τι} θεμένων. εἵναιτις, marg. τίτις. 20 ἄλλην,
marg. καλήν. 22 ἔγωγ'. δῆλον δ'. 26 μηδ' ἦττον.

p. 57, 1 μηδὲ μάλλον μηδ' ἦττον. 2 εἰ δὲ μήτε. 3 μήτε
ἦττον. 6 οὐδ' ἦττον. 7 οὐτω. 28 ζῶων. 19 τοῦτο τὸ
ψυχαι. 21 ἄν om. [added by the editors from Stobaeus]. 22 ἡ
wanting. 23 δαι corr. 26 ξυγχωρούσαν, ξ corr. 27 πα-
^ῆκαὶ
θεσιν ἐναντιομένην παθήμασι λέγω. 28 ὡσεὶ καύματος, marg.
ῶσει.

p. 58, 2 τοῖς^{εἰ} πρὸσθεν μήποτε^ς ταύτην, marg. μήποτ' ἄν αὐτήν.
10 After ἐναντιομένη an eras. of one letter. διαπαντός. 18
ἠμείπαπε. 23 παθῶν, marg. παθημάτων. 26 φᾶναι, perhaps
originally φάναι. 28 ἔχειν.

p. 59, 2 τί δαι corr. 5 ὡσπαραδόξαν sic, in marg. ὡς. 7
πάνυ μὲν οὐν. 9 ταῦτα. 12 μέλλοντα^ς ἔσεσθαι, marg. λέγεσθαι.
14 ἄρα τι λέγεις. 19 f. θάρσος θαρρήσει. 21 καὶ ἦν. 22 φῆσι,
orig. φῆισ, marg. φῆσ ἄν. 23 ἔστιν. 25 ἔπραττεν.

p. 60, 2 φῆσι. 4 προσήκει. 5 μηδὲ. 7 διαφύγοι.
15 τάγε. 17 ὦν ἄν λέγησι^ῆ χρήσει. 18 f. κέβησ^ῆ, marg. βού-
λομαί γε—ὦ κέβησ, by m. 1. 19 ὡς. 21 εἰδέναι τὰς in eras.
and partly in marg. in the same line with what precedes. 23 δι-
ατὶ ἐστι [the accent over δια has been erased in the previous
lines]. 24 πρῶτον τὰ partly in eras., partly in marg. in the same
line with what precedes [πρῶτον om. pr. II]. 25 καὶ^{τὸ} ψυχρὸν.
26 ζῶια. ξ in ξυντρέφεται in eras. 28 ὁ δ' ἐγκέφαλός.

p. 61, 1 The ms. has ταῦτα. 3 οὐρανόν^{τε} (orig. -όν).
8 f. ὡστε ἄποτ' ἔμαθον καὶ ἂ πρὸ τοῦ ὤμην εἰδέναι, in marg. οὕτω δεῖ^ῆ
ὡστε ἀπέμαθον ἂ πρὸ τοῦ ὤμην εἰδέναι. 10 αὐξάνεται. 13 προσ-
γεννῶνται, marg. προσγένωνται. 17 οὕτω(τότε in eras.,
orig. οὕτωστότε. 19 γὰρ^ῆ ἱκανῶς. 21 ἵππου. 23 πλέονα.
προσθεῖναι. 24 ἡμίση. 26 νῆδία. 27 τοῦτην αἰτίαν. 28 in
marg. ὡς.

p. 62, 3 ἔν ἄρα. 5 ξύνοδος m. 1. τοῦ πλησίον. 7 αὐτή.
9 ἡ τότε. 10 ξ in ξυνήγετο a corr. 13 ἄλλο οὐδέν—διότι m. 1,
in the previous line it is a correction. 18 ἀναγινώσκοντος.
26 αὐτῶν. 28 προσήκειν, -ν added by m. 2. 29 περὶ ἄλλων.

p. 63, 10 ἐπεκδιηγῆσθεσθαι.^α 11 ἀποφαίνοιτο.^{...} 12 ὑποθέμενος.
 19 αὐτοῖσ αἴτιαν.^{β α} 25 ἦ^ν [see p. 7, 16]. 26 ἡδεῖην.

p. 64, 8 ξ in ^{αι}ξύγκειται a corr. 9 ὁστέων. ἐστω. 12 ξ in
 ξυνέχει a corr. ἐωρουμένων. 13 ἰστέων. ξυμβολαῖσ m. 1.
 14 ξ in ξυντείνοντα a corr. 16 ξ in ξυγκαμφθεῖσ a corr. 24
 ἐγῶμαι [ι subsequently inserted; in the other places the ms. has
 ἐγῶμαι, unless other readings are expressly stated].

p. 65, 2 ποιῶ^α [orig. ποιῶν]. 4 ἄν om. 6 ἄλλο δὲ ἐκείνο,
 marg. ἄλλο δὲ ἐκείνο ὃ ἄνευ οὐ τὸ αἴτιον. 9 ὄνοματι is in the
 marg. of the Tub., ὄνοματι the Bodl. with most mss. 13
 βέλτιστον αὐτὰ τεθῆναι [βέλτιστον αὐτοῦ Tub.]. 18 ξυδοκεῖν, so
 here m. 1. 18 f. τῆσ τοιαύτησ is the reading of the ms. 21
 Bekk. states that the ms. has αὐτὸ. 22 ἦ^ν [orig. ἦ^τ], in marg.
 ἐν ἄλλω ἢ πεπραγμάτευται. 23 ποιήσομαι. 25 ἦ^δ ὅσ, so ap-
 parently m. 1. 28 σκοπούμενοι^σ, marg. πάσχουσι. ἐνιοι τὰ,
 marg. ἐνίοτε. 29 τοιούτωι, ι subsequently inserted after το-.

p. 66, 6 ὡσ, marg. ὦι. 10 δν added in same line in marg. by
 an old hand [om. pr. Π]. 13 περὶ τῶν ἄλλων ἀπάντων ὄντων.
 16 ὦιδε. 17 αἰεὶ * καί, marg. τε. 24 τὴν αἰτίαν [without τε].
 29 καλὸν^α, marg. πλὴν αὐτὸ τὸ καλὸν. 30 οὕτωσ.

p. 67, 1 γινώσκειν.^γ 2 ἦ^ν χρωμα. 6 ἦ^ν ἐκείνου [without ἦ].
 7 εἶτε add. before ὅπη in the text. 9 καλῶ^α τὰ, marg. πάντα in
 late hand. 14 τὰ καλὰ καλὰ.^{γίνεται} 15 ἄρα. 16 ἄρα ἀποδέχοιο
 [without ἄν, which is also om. in Π and Tub.]. 20 μὲν before
 μεῖζον is om. [so also Π m. 1].

p. 68, 6 πάννη^σ ἔφη. τί δαί. (an eras. in the last word). 9
 μεγάλα ἄν. οἰόμεθα instead of οἶσθα. 11 μετᾶσχοι. 17
 τοῖσ^σ ἑαυτοῦ. 17 f. σὺδεδιδῶσ, marg. σὺ δὲ. 18 τὴν^σ ἑαυτοῦ.

p. 69, 9 ἔδοξε, orig. ἔδοξεν. 13 ξ in ξυνεχωρήθη a corr.
 16 οὕτωσ, corr. perhaps by m. 1. 21 οὕτω, so here.

p. 70, 3 ξυγγραφικῶσ m. 1. 4 ξυνέφη corr. m. 1. δὲ^η.
 9 προσείη [the · may be an ι subscript, or the · which is intended to
 cancel the ε in εἰ]. 13 f. ὁσπέρ εἰμι. 14 ἐκείνοσδὲ · τετόλμηκεν,
 marg. ἐκείνο δὲ οὐ τετόλμηκεν. 16 8κ [perhaps orig. simply ὀ].
 17 οὐδὲ^{ιτ} εἶναι οὐδ'. αἴτιον ἔπερ. 23 ὑμῖν. 29 ἀπομνημόνευκασ^{με}
 [orig. ἀπεμνημ.].

p. 71, 8 ^{αι} φάμεν, marg. ὀριστικῶς ἀντὶ ὑποτακτικῶ. 9 πρὸς, marg. εἰς. 9 f. ἄρα μήπου ὦ κέβησ ἔφη. 11 ὃδ' αὖ ἔφη. 11 f. κἀιτοιτοιούτοτι [eras. over καὶ and acc. misplaced; marg. καίτοι οὔτι λ.]. 13 ἄρα. 14 ἐαυτῶι τὸ ἐναντίον ἔσεσθαι. 20 χιόνα οὔσαν. 23 αὐτὸ· ἦ. 25 τολμήσειε, orig. τολμήσειεν, marg. τολμήσειεν. 27 ἄρα. 29 αὐτοῦ, breathing ambiguous, thus: +

p. 72, 5 ἄλλοτι^α· ὄ, marg. καὶ ἄλλο τι. 9 δὲ^η. 11 orig. τὸ τοῦ περ— 12 ὅπερ. 13 πεμπτάσ, marg. πεντάσ. 19 orig. ἔστιν. 21 ὄντ'. 22 τῆι ἐν αὐτῆι οὔσῃ. 25 πρὶν ἢ ἵπομεῖναι. 27 οὐδὲ (-ε in eras.). 31 οἰοίτ'.

p. 73, 1 ἄν· ὅτι [corr. by late hand]. 2 ἀναγκάζειν αὐτὸ σχεῖν. 3 αἰεῖ. 7 ἦι. 13 ὀρίσασθαι ποῖα [the dots denote an eras.]. 20 ἐφ' ὅτι, marg. ὅτωι ἦι. 22 ἀναμνησκου. 25 αὐτῶι. 26 οὐδέ^α τὸ ἡμίολιον, marg. δῆ. 27 τοιαῦτα τὸ [eras.].

p. 74, 1 f. ἔφη τε καὶ ξυνοκεῖσοι: οὔτωσπ—, in marg. the same with amended punctuation. ξ in ξυνοκεῖ a correction. 6 δὲ^η. 7 ὀρώ^ν, corr. in a late hand. 8 δ ἄν τι. 10 δ ἄν (so again 11 and 12). 3 τί ἐγγένηται^α περιττόσ, marg. νοσήσει· οὐκ ἐρώ ὅτι δ ἄν νόσοσ ἀλλ' ὦι ἄν πυρετόσ. οὐδ' ὦι ἄν ἀριθμῶι τί ἐγγένηται. 14 ὦι ἄν here and in next three places: a correction, but perhaps by m. 1. 22 ἦ wanting. 27 δῆ ταῦτα ὠνομάζομεν.

p. 75, 2 ἄρα. 7: θερμόν, at beginning of a line: marg. in late hand μῆ ἠθελ^η ψυχρ^η. 11 ἐδέξατο. 12 ὠσαύτωσ. 13 ἐπήιει. 15 ὦιδε. 21 δῆ πῦρ.

p. 76, 5 πρὸς τῶι, but originally πρὸστὸ, marg. τὸ, marg. τὸ. 7 σχολῆ. 8 εἴγε τὸ, marg. εἰ τό γε. 10 ἔστι with an eras. 12 νῆδι'. 14 ἔστω, -ν subsequently inserted. 17 ἀποθνήσκει. 24 συμμῖασ^{οδε}. 28 ἔχω ὅπηι.

p. 77, 1 ἀτιμάζων, marg. οὐκ ἀτιμάζων. 4 ταυτά γε, γ- a corr. in erasure, τ changed to γ. 6 διέλητε [-ε in eras. but apparently by m. 1]. 7 ἐγῶμαι ἀκολουθήσετε [final -ε a corr. by m. 1].

9 ζητήσετε [final -ε in eras.]. 12 ἀθάνατόσ ἐπιμελείασ. 15 ἀμελήσειέν [-εν added by an old hand]. 17 ἀμ'. 19 δ'. οὐδεμία originally οὐδέμια. 28 ξ in ξυλλεγέντας in eras. 30 δὲ ἐκείνων.

p. 78, 6 after ἔδει a slight eras. οὐ γάρπουαισ [orig. ποῦ τίσ?].

9 ἡ μὲν^{οὖν} κοσμία. 11 δ. 20 ξυνέμπορος, so here by m. 1.
23 ὦν ἐλθόντων. 25 ξ here by m. 1. 26 ὅσων^ς, marg. θεῶν,
almost effaced. ὠικησεν. 27 prob. originally εἰσιν. 31 τοιγῆς^{τῆς}.

p. 79, 1 οὖν ἄν. 3 ἀδέγε. 7 ἕκ/○ ἐξαρκεῖ, originally
οἰ/○ κέξαρκεῖ [/ denotes the end of one line and the beginning of
another]. 12 originally μὴδὲμιάσ. 14 ἰκανὴν^{γῆ} εἶναι αὐτήν^{τε}.
[originally -ἦν -ἦν]. 18 μένει. 27 ξ here m. 1.

p. 80, 1 ξ here m. 1. 5 οἰοιτόγε, but originally οἰοιτότε.
8 μὴδέπώποτε, marg. οὐ. 12 μὴδέ. 16 τὸ δὲ·εἶναι ταυτόν. 17
οἴου τε original reading. 19 ἀνάπτωτο (^ added by late hand).
24 τὸ ἀληθῶς φῶς, marg. ἀληθινόν. ἤδη^ε. 29 ἄμμος.

p. 81, 1 ἡ γῆ ἦι. 3 πολλοῦ [for πολύ]. 4 λέγειν^α ἄξιον,
marg.^α καλὸν καί. 5 ὦς:ιμ:μία [-ιμ- in eras.]. 10 αὐτη—ἦτις^{ει}

[ει in late hand]. 10 f. θεῶιτο ἀ:υτ:᾿ ὥσπερ [υτ in eras. The
mark ᾿ superscribed = ἦν, see Bast. Ep. crit. p. 765]. 12 χρώ-
μασιν. 18 ξυγκ., ξ corr. ἔτι seems to have been ἐπι originally.
21 χρώματ^{ός} τι. παρέχεται, marg. παρέχεσθαι, in old hand. 23 ξ
in ξυνεχέσ corr. 24 ἀνάλογον. δένδράτε καὶ ἄνθη, marg. ἄλση.^ς
30 ὅτι οὐ^ς, marg. μή.

p. 82, 4 ξυνερρηκόντων, so here m. 1. καί^{τῆ} λιθοῖς καὶ γῆι, marg.
᾿ τοῖς. 5 ζῶσις. 7 χρυσῶι^{τε}. 10 ζῶια. ἑλλάτε.
11 See crit. note. 15 τὸ ὕδωρ τε καί. 17 αὐτῆς. 21 ἦπερ
[ἦι in eras., but apparently m. 1]. ἀφέστηκεν. 25 ξ in ξυνοσίας
corr. γίνεσθαι. 26 ὀράσθαι, marg. θεωρεῖσθαι.

p. 83, 11 στενώτερα, orig. στενότερα. 12 ἦι (corr.). 13 ἐξ
ἀενάων, ἐξ a correction, written compendiously. 16 πολλοῦσδὲ^ς,
marg. τε. καθαρωτέρου, marg. καθαρωδεστέρου in old hand. 19
ἐκάστοσ. 30 ἐκρέουσιν βιασ.

p. 84, 1 ἡδὲ. ἐστὶ, originally ἐστίν. 4 αὐτόν. 5 ξυνέπε-
ται, so here m. 1. 8 ξυναιωρούμενον, so here m. 1. 10 οὖν^α,
marg. ὀρμήσαν. 15 αὐθὶς [ι in eras.]. 22 ᾿ἦι [ι in eras.;
corr. by old hand]. 24 καταντικρὺ ἦι. 25 παντάπασιν.

original reading. 29 ⁵ἀναντεςγάρπρὸσάμφ-, marg. προσγάρ α:φότεροις.

p. 85, 3 ⁵ἄττα, marg. ὄντα. 5 ἐστιν. 5 f. ἐναντίος.
7 διη^{καί}. 11 ζώων. 18 ξ in ξυμμιγ. corr. 20 ὄν ἐτι ὀνομα-
ζουσιν. 22 τούτου δὲ / ::::: : αὐ καταντικρῶ [eras. at beginning of
a line. * added by late hand]. 26 ἦν om. 29 λιμνη.

p. 86, 4 orig. λέγουσιν. 11 οἰκοῦσι Ⓞ γε [eras., orig. οἰκοῦσιν
τε]. 13 ἠδίκησεν. 15 ἦ added above the line.

p. 87, 1 ^{ἐκ}ἀποβαίνουσι. 3 καὶ ἐκεῖθεν. 10 ἐπὶ γῆσ. 18
τ ::::: : αὐτα [the eras. shows that the orig. reading was τοιαῦτα].
22 πρέπειν μοι.

p. 88, 10 γάρδῃ. ^ἦ14 τίδα (corr.). ἐπιτέλλει. ^ἦ16 ποιῶμεν,
but originally ποιοῦμεν. 18 αὐτῶν, but the breathing is in an
eras. 19 αὐτοῖσ. 20 αὐτῶν. 22 οὐδέ. 25 δέσε [-έ in
eras.]. 28 οὐ πείθω ^{ἐφη ὦ}ἀνδρες. 29 οὔτος σικράτησ.

p. 89, 8 ἡγγυᾶτο, marg. ἡγγυήσατο. 9 παραμενεῖν, but orig.
παραμένειν. 9 παραμένειν [sic]. 11 ραῖδιον. 13 μῆδὲ.
18 φᾶναι, perhaps orig. φᾶναι. 19 ἡγεῖ. 22 ἐκέλευε, the final
ε in erasure. 23 αὐτοῖσ. 24 τοτέ [sic, but orig. τότε]. ξυμ-
φορᾶσ, so here m. 1. 29 ἀφίκοντο ::::: : ἐναντίον ἐκεῖναι [the σ, if
really σ, by a very late hand].

p. 90, 2 ^αἡκεπρ' ἡμᾶσ [π in eras.]. 4 ^{ἄττα}πολλάμετά. 6 κατα-
γνώσσομαί σου. 9 σὲ δὲ. 13 γινώσκεις [but 7 καταγινώσκω].
13 f. αἰτίουσ · ἀλλὰ ἐκείνοισιν· οἴσθα γάρ [in marg. the same in late
hand, with amended punctuation]. 15 ὠσᾶριστα, marg. ὠσᾶ-
ιστα. 16 ἀπῆμι, the ι after η subsequently inserted, and so also
below 20. 20 λῶιστος, marg. λῶστος in late hand. 21
ἀλλ' ἄγε, orig. ἀλλάγε. 25 ἔρεσιν originally. 28 ξ here m. 1.
ὦν τύχωσιν, without ἄν. 29 μηδὲν, so m. 1 in this place.

p. 91, 1 γε. 4 ^ακερδαίνειν. 5 π ^οἰῶν (eras.) 10 δίδοναι,
marg. δώσειν. 23 ἦ δ' ὄσ. 26 αἴμ' 27 ἐξέπιεν.

p. 92, 1 πεπτοκότα or πεπωκότα, erased from πεποκότα. 2
ἀλλ' ἐμούγε ^αβίαι καὶ ^γαὐτοῦἀστακτεῖ. 5 ^δπρότεροσ [^νν in late hand].

10 κατέκλα: :: σε [eras. between α and σ]. 12 οὐχ^ήκιστα [orig. οὐχ ἤκιστα]. 22 ἐπανιών, marg. καὶ ἐπανιών ἡμῶν αὐτοῖς ἐπέδεικνυτο. 23 αὐτοῖς om. in text. πηγνύτο [sic, nothing in marg.].

p. 93, 5 ξ in ξυνέλαβε a corr. στόμα καὶ [without τε].

INDEX.

[The numbers denote the pages and lines of the present edition.]

- ἀγανακτεῖν τι 12, 6.
 ἀγαπώμενα λιθίδια 81, 28.
 ἀδελφός c. gen. 78, 18.
 ἀδίκως 'without reason,' 24, 12.
 Ἄιδης, etymology of, 37, 15.
 ἀδόξαστος 42, 18.
 Adverb and adjective combined, 36, 4.
 αἰεὶ διὰ βίου 29, 27.
 αἰεὶ τοι 10, 9.
 αἰειδές 35, 15.
 αἰνάσας 83, 13.
 αἰνίττομαι 20, 5.
 ἀκούω 'to understand,' 3, 21.
 ἀλαζών 55, 13.
 ἀλεκτρύων as a sacrifice to Aesculapius, 92, 28.
 ἄλλα μυρία ἂν τις εἴποι 57, 30.
 ἄλλά in an apodosis, 53, 9.
 ἄλλά 50, 13.
 ἄλλ' ἤ and ἄλλ' ἢ 30, 12.
 ἄλλ' ἢ 38, 10. 62, 29.
 ἄλλο τι ἢ 21, 25. 75, 6.
 ἄλλος, idiomatic use of, 82, 5.
 ἄλλως 'in vain,' 31, 18. 89, 5.
 ἄμα with participles, 5, 23. 31, 3.
 ἄμα—ἄμα 79, 5.
 ἀμήχανον ὄσον 37, 10.
 ἀμόθεν ποθέν 32, 12.
 ἄν with an Imperfect or Aorist, 1, 9.
 ἄν with a future, 7, 25.
 ἄν omitted after πρίν 9, 16.
 ἄν repeated, 24, 23.
 ἄν added against the mss. 24, 21. 76, 25.
 ἄν anticipated hyperbatically, 12, 9.
 ἄν φαίη 47, 6.
 ἀναβαίνω τι 86, 10.
 Anacoluthia, 38, 3. 51, 28. 59, 20. 46, 22. 47, 3. 77, 5. 65, 5. 83, 6.
 ἀνακάμπτειν 24, 14.
 ἀνάμνησις 26, 22.
 ἀναπίμπλασθαι 'become infected,' 16, 14.
 ἀνάπλεως 42, 2.
 ἀνατίθασθαι 46, 29.
 ἀνδρεία 18, 20.
 ἀνευφημεῖν 'moan out aloud,' 5, 15.
 ἀνήνυτος 42, 15.
 ἀνήρ in an indefinite sense = τις, 3, 10. ἀνδρα = τινὰ 64, 1.
 ἀνθρωπος 'servant,' 90, 19.
 ἀνίστασθαι εἰς τι 85, 8. 89, 20.
 ἀνοίγνυμι: ἀνεώγετο 4, 23.
 ἀνταποδιδόναι 'to correspond,' 24, 12.
 ἀντιλογικός 52, 3. 68, 27.
 ἄνω καὶ κάτω 83, 21.
 ἄνω καὶ κάτω στρέφασθαι 52, 8.
 ἄνω κάτω 60, 24.
 Aorist infin. 16, 25. 73, 13.
 Aorist, paradigmatic, 26, 21. 84, 25.
 ἀπιστία μή 20, 26.
 ἀπλοῦς 8, 23.

- ἀπλῶς 70, 13.
 ἀποδέχομαι τινος 54, 21. 61, 28.
 ἀπολαμβάνω (nautical term), 12, 15.
 ἀπὸρρητα of philosophers, 9, 2.
 ἄρα in indirect questions, 22, 6.
 ἄρα corrects a preconceived opinion, 18, 15. shews presumption of truth, 21, 19.
 Ἄρμονία ἢ Θηβαϊκὴ 59, 1.
 Article not repeated 1, 7. 82, 26. 44, 1.
 Article with participles, 8, 5.
 ἄρχοντες = ἕνδεκα 2, 25.
 Asyndeton, 53, 21.
 ἀσχολιαν ἄγειν περὶ τινος 15, 25.
 ἀτέχνως and ἀτεχνῶς, 67, 5.
 ἀτεχνῶς with proverbial expressions, 52, 7. 3, 19.
 ἀτιμάζω 77, 1.
 ἀτραπός, metaphorical use of, 15, 10.
 Attraction, 12, 1. 16, 5. 72, 12.
 αὐτὸ in reference to a feminine, 48, 19. 79, 20.
 αὐτός 'abstract,' 27, 16. αὐτὰ τὰ ἴσα 27, 15.
 αὐτός 'redundant,' 83, 6.
 αὐτός = μόνος 11, 7. 83, 6.
 αὐτοῦ ἐκείνου = ἑαυτοῦ 62, 29.
 αὐτῷ ἐμοί 53, 4.
 βασκανία 59, 11.
 βέλτιον εἶναι 88, 10.
 βούλεσθαι of an inanimate object, 28, 12.
 βούλεσθαι constr. with a simple subjunctive, 35, 3. 65, 23.
 Burial, rites of, 89, 14.
 γάρ in an opening clause, 19, 15.
 γέ emphasizes, 30, 10.
 Genitive of time, 1, 9.—of cause, 3, 11.
 Gen. absol. : subj. omitted, 33, 7.
 Genit. without περὶ 34, 20.
 δαίμων ἐκάστων 77, 26.
 Dative governed by a noun, 49, 7.
 Dative of reference, 6, 6. 9, 9.
 δέ repeated, 37, 17. 38, 12.
 δέ in an apodosis, 34, 10.
 δέ = δὴ 86, 18.
 δὴ 'ergo,' 5, 16.
 δὴ = ἦδη 79, 1.
 δὴ τις 77, 27. 89, 4.
 διαβάλλομαι 17, 20.
 διαγράμματα 25, 27.
 διαδικάζομαι 77, 28. 86, 7.
 διάκειμαι not possible in the subjunctive, 43, 19.
 διαλείπειν χρόνον, 92, 19.
 διαμάχομαι 75, 25.
 διαμυθολογῶ 21, 13.
 διαπραγματεύομαι 33, 2.
 διαπτάμενος and -όμενος 42, 26.
 διασκεδάννυσσι not possible as a subj. 33, 5. So also διασκεδάννυται 32, 10.
 διαφερόντως ἢ 44, 6.
 Dictative force of verbs, 42, 10.
 Double prepositions, 17, 6.
 εἰαυτόν = ἐμαυτόν 53, 18. εἰαυτοῦς = ἡμῶς αὐτοῦς 33, 27.
 ἐθέλειν of inanimate objects, 5, 26. 70, 6.
 εἰ repeated, 17, 22.
 εἰ δὲ μή 'otherwise,' 11, 17.
 εἶεν 88, 13.
 εἶναι = παρῆναι 4, 4.
 εἶναι after expressions of naming, 69, 30.
 εἰργμός 40, 21.
 εἰς καλόν 31, 23.
 εἰσιέναι τινὰ 3, 9. with a dative, 3, 16.—εἰσῆμεν 4, 24.
 εἴτε ἄρα 21, 19.
 ἐκεῖ for ἐκείσε 8, 12.
 ἐκείνος replaces other pronouns, 6, 19. 75, 24.
 ἔκπλεως 81, 20.
 ἐκὼν εἶναι 7, 25. 37, 23.
 ἐλλείπει τί τινος 27, 11.
 ἐν ᾧ 'while,' 16, 11.
 ἐν φιλοσοφίᾳ ζῆν 18, 25. εἶναι 3, 17.
 ἐνδεῖ τί τινος 28, 10.
 ἐνδέχεται 'it is possible,' 56, 6.
 ἐνὶ λόγῳ 14, 19.
 ἐνίστασθαι 32, 8.

- ἐντέλειν of adapting words to metre or melody, 6, 14.
 ἐπάδειν, metaphorical use of, 33, 12. 87, 24.
 Epanalepsis, 27, 21.
 ἐπαχθής 47, 1.
 ἐπειδή with a present, 64, 1.
 ἔπειτα after participles, 40, 3. 52, 12.
 ἔπειτα δέ 46, 22.
 ἔπειτα in the place of ἔπειτα δέ 51, 4.
 ἐπέρχομαι (constr.), 49, 13.
 Epexegetis, 3, 11. 23. 21, 24. 22, 6. 24, 2. 23. 26, 5. 27, 11. 31, 21. 34, 4. 54, 18. 70, 5. 73, 24. 88, 5. 12.
 ἐπέχομαι 92, 26.
 ἐπιεικώς 37, 6.
 ἐπικελεύω 7, 4.
 ἐπίσταμαι 'to be acquainted with,' 7, 17.
 ἐπιστέλλειν 88, 14.
 ἐπισφραγίζομαι 29, 22.
 ἐπιχωριάζω εἰς τι 1, 8.
 ἐξῆς with a dative, 66, 27.
 ἔρμαιον 77, 16.
 ἔρχομαι ἐπιχειρῶν 66, 18.
 ἔστιν ὥστε 71, 28.
 ἕτερος τοιοῦτος 3, 5.
 εὐθύς with participles, 20, 26. 29, 9.
 ἔφη repeated, 33, 14. 88, 28.
 ἔως ἄν=πρὶν ἄν 5, 7. 'if,' 28, 4.
 ζέω with a genitive, 85, 15.
 ἦδη=ἦδειν 11, 21.
 ἠδομένω ἐστὶ 33, 24.
 ἦλος metaphorical use of, 41, 26.
 ἡμέρα added to ὑστεραία and προτεραία 5, 3.
 ὁ ἦμισος τοῦ ἀριθμοῦ 72, 13.
 ἦτοι—ἦ 30, 10. 70, 18.
 θάλαττα 'the Mediterranean,' 79, 23.
 θαρρεῖν θάνατον 48, 27.
 θάτερον=τὸ κακόν 87, 29.
 θηρεύειν, metaphorical use of, 14. 30.
 θράττω 46, 25.
 θρυλῶ (spelt with one λ), 13, 25.
 ἱερός c. gen. 44, 8.
 ἱκανοὶ δύνασθαι 69, 1.
 ἱκανῶς ἔχειν 22, 19. comp. 55, 19.
 ἱκανῶς εἴρηται 23, 16. ἀποδέδεικται 31, 28.
 Imperfect used in reference to a previous discussion, 24. 6. 35, 19. 43, 4.
 Infinitive in the dative adds a reason, 5, 24. 'in as far as,' 28, 10.
 Infinitive in the genitive denotes purpose, 6, 19.
 Infinitive after ὅτι 11, 1.
 Infinitive in a relative clause, 24, 7.
 Ἰόλεως 50, 21.
 ἱστορία φύσεως 60, 21.
 ἴσως in definite assertions, 16, 19. 47, 15.
 καθαρεύω 'to be pure,' 2, 12.
 καθεῖναι intransitively, 84, 27.
 καί correlative, 12, 26. 31, 16.
 καί 'and moreover,' 2, 27. 65, 3.
 κὰν εἰ 24, 23. 29, 29.
 κάπειτα 64, 6.
 Cases; two verbs of different government, etc. 58, 14.
 κατά c. gen. 'with regard to,' 22, 3. 38, 2.
 κατά c. acc. 'in the manner of,' 58, 24.
 κατά c. acc. 'down,' 86, 27.
 καταψεύδομαι 43, 26.
 κατηγορεῖ 'it becomes evident,' 25, 28.
 Comparative, gracefully used, 88, 17.
 κόσμιος=σώφρων 19, 5.
 κτήμα 'slave,' 9, 9.
 κυανός 85, 25.
 κύκνοι, the birds of Apollo, 44, 4.
 λέγω c. acc. 58, 17.
 — δπερ λέγω 29, 21.
 — τὸ λεγόμενον 15, 19.
 λόγος θεῖος 44, 26.
 λήθη 29. 29.

- λῆρον ἀποδεικνύει τι 24, 21.
 λόγος and μῦθος 7, 15 f.
- μάλλον with a comparative, 36,
 11. 47, 27.
- μέγα βοᾶν 68, 9.
 μεγέθη 'objects of great size,'
 83, 14.
- μέλλω with a present Infin. 23,
 13
- μὲν without a subsequent δέ
 1, 15.
- μέν = μῆν 28, 28.
- μέντοι in emphatic affirmation,
 14, 13.
- μέσως βιοῦν 86, 9.
- μεταξύ after its case, 23, 9.
- μετεμψύχωσις 39, 5.
- μετέρχομαι, metaphorical sense
 of, 49, 21.
- μέτριος 39, 26.
- μετρίως = ἱκανῶς 61, 18.
- μή after ἀδελφον 53, 27.
- μήτε—μήτε—μήτε—μηδέ 14, 5 f.
- μηχανή: τίς μηχανή μὴ οὐ 25, 2.
- μισόλογος 50, 26.
- μόνη καθ' αὐτήν 17, 6.
- μονοειδές 34, 17.
- μορμολυκεῖον 33, 11.
- μουσική = φιλοσοφία 7, 5: cf.
 μουσικὴν ποιεῖν 6, 29.
- μυθολογεῖν 8, 11.
- μῦθος and λόγος 7, 15 f.
- μῶν μή 43, 3.
- νάρθηκοφόροι 20, 9.
- νῆ τὸν κύνα 64, 23.
- νοῦς: κατὰ νοῦν 63, 5.
- νῦν δὴ 8, 17. 77, 15.
- ζυγγραφικῶς 70, 3.
- ζυγκεῖσθαι 54, 20.
- ζυγχωρεῖν c. dat. 66, 31.
- ξυλλήπτωρ c. dat. 40, 25.
- ξυμβαίνει constr. 17, 1. 54, 24.
- ξυμβολαί 'ligaments,' 64, 13.
- ξυνέμπορος 78, 20.
- ὅτιπερ 78, 16.
- οἶον 'for example,' 12, 30. οἶον
 τὸ τοιούδε λέγω 13, 22.
- οἶσθ' ὅτι 24, 15. 52, 4.
- ὄλιγου 37, 10.
- ὄλω και παντί 36, 9.
- ὅμως with a participle, 53, 24.
- ὅπως μή after verbs of fearing,
 42, 22.
- Order of words: preposition and
 genitive, 14, 19.—prep. and
 negation 21, 17. Position of
 ἔφη 31, 21. 33, 22.
- ὅς ἄν = ἐάν τις 18, 13.
- ὅτι before a direct speech, 15, 9.
- οὐ μή with a subjunctive, 15, 13.
- οὐ γάρ ἀλλ' οὕτω 42, 11.
- οὐ πάνυ 66, 7.
- οὐ μόνον γε 77, 3.
- οὐδαμῆ οὐδαμῶς 34, 18.
- οὐδαμοῦ φαίνεσθαι 24, 21.
- οὐδεῖς after μή 30, 24.
- οὐδέν ὅτι οὐ 81, 30.
- οὐδέν δεινὸν μή 42, 22.
- οὐδέν 'not one bit,' 54, 3.
- οὐσία 'essentia,' 14, 19.
- οὐτι 38, 28.
- οὗτος of objects falling under
 the senses, 27, 27. 30, 2.
- οὕτω γε 9, 1.
- οὕτω after a participle, 8, 2.
 17, 15. 41, 12.
- ὀχεῖσθαι ἐπὶ τινας 44, 23.
- παιδικά, metaphorical use of, 17,
 26.
- παῖς ἐν ἡμῖν 33, 9.
- παλαιὸς λόγος 21, 21.
- παντὸς μάλλον 76, 19.
- πάνυ μὲν οὖν 39, 11.
- πάνυ σπουδῆ 63, 13.
- παρά 'but,' 'than,' 27, 15.
- παρά after ἄλλος 55, 28.
- παρά 74, 4. 76, 22.
- παραβάλλειν τὴν κεφαλὴν 70, 28.
- παρακελεύομαι 7, 4.
- παραμένειν 46, 10.
- παραμυθία 'strengthening argu-
 ment,' 21, 9.
- παραπίπτειν 15, 29.
- παρατίθεσθαι 14, 23.
- παρίστασθαι 'to appear,' 3, 12.
- Paronomasia 65, 17.
- Perfect used of the immediate
 occurrence of an action, 37,
 19.

- περί c. acc. 79, 30. c. dat. 87, 26. περί κύκλω 85, 14. αἰτία περί 62, 24.
- περιμένειν and ἐπιμένειν 5, 7.
- πήγνυτο not admissible as an Optative, 92, 23.
- πλέον ἀπεργάζομαι 87, 29.
- πλέον ποιεῖν 88, 23.
- Plural where we expect to find the singular, 9, 27.
- ποθεσόμενος 63, 12.
- ποιεῖν of poetical composition, 6, 17. 7, 13.
- ποιεῖν as a medical expression, 91, 15.
- πολλά = πολλάκις 7, 23.
- πολλάκις 'perhaps,' 6, 25.
- οἱ πολλοὶ ἄνθρωποι 37, 19.
- πολύς 'large,' 33, 15.
- που 'probably,' 18, 16.
- πρᾶγμα 'study,' 7, 28.
- πράττειν in an emphatic sense, 7, 4.—c. dat. 40, 11.
- Present infin. after verbs of hoping, 17, 25.
- πρίν 'before' (adv.), 30, 3.
- πρὸ after comparatives, 64, 27.
- προθυμηθῆσομαι 88, 24.
- Prolepsis of case, 11, 11.
- Pronoun, relative, not repeated with verbs requiring different cases, 13, 16.
- πρός, denotes relation, 5, 24. 81, 1. 91, 21. denotes interchange, 19, 16. 'concerning,' 60, 3. 'in proportion to,' 69, 26.
- πρός τιμιν εἶναι 42, 28.
- προσάδειν 46, 22.
- προσieiμαι 'I approve,' 62, 16.
- Proverbs, 50, 20. 52, 7. 65, 22. 68, 21. 78, 3. 79, 2. 91, 6. 92, 14.
- πρὸς 4, 24.
- ῥαδίως 'willingly,' 9, 2. comp. 37, 27.
- Relative pronoun not repeated, though wanted in a different case, 28, 17. 33, 10.
- ῥύαξ 'current of lava,' 83, 17.
- σπεδῶν 'digestion,' 60, 25.
- Singular, where the plural is expected, 33, 1. 69, 3.
- σκιαγραφία 19, 27.
- στενότερος 83, 11.
- Subjunctive after βούλεσθαι 35, 3. 60, 8.
- συγγίγνομαι 'I become a pupil,' 8, 7.
- σφαίραι δωδεκάσκυτοι 81, 11.
- σχεδόν τι 11, 21.
- Synesis, constr. 80, 11.
- ταῦτα, where τοῦτο is expected, 21, 27.
- τελευτᾶ ὁ λόγος 50, 15.
- τελευτῶν 'finally,' 24, 16.
- Tenses mixed, 5, 11. 43, 15.
- τέρας 'absurd,' 67, 28.
- Τήλεφος Αἰσχύλου 78, 3.
- τί ἐστὺν ἅττα 1, 5.
- τὶ λέγειν 10, 11.
- τὶ superfluous, 27, 15. enforcing, 9, 5. 79, 20.
- τί οὐκ ἀπεκρίνατο 46, 17.
- τίς 'for instance,' 15, 16.
- τὸ δ' ἐστὶ 29, 2.
- τὸ τῶν παίδων 33, 3.
- τὸ ἐν ἡμῖν 'concrete,' 70, 7.
- τολμῶν of inanimate objects, 70, 14.
- τροφή 'conduct,' 39, 1. 42, 22.
- τυγχάνω with a participle, 8, 23.
- τῶν τότε 93, 7.
- ὑγιᾶ 51, 4.
- ὑπό after a noun, 65, 10.
- ὑποστάθμη 80, 1.
- φιλομαθής = φιλόσοφος 40, 1.
- φλυαρία 15, 18.
- φρόνησις 'prudentia,' 13, 20. 'reasoning faculty,' 21, 11.
- φύρεσθαι 63, 27.
- φύρειν, metaphorical use of, 62, 15.
- φύσις τῆς ἀσθενείας 48, 11.
- Future Perfect after οἶόν τε εἶναι 25, 26.

χαίρειν εἰπεῖν 40, 12.
 χαμαιζήλος 50, 7.
 χαριέντως ἔχειν 37, 7.
 χρῆσθαι τῷ λόγῳ 59, 7.
 χρόνου ἐγγενομένου 46, 21.
 χωλός 'defective,' 23, 29.

ψηλαφῶ 65, 8.

ὠνεῖσθαι in a passive sense, 19,
 22.
 ὡς ἀληθῶς 10, 13, 15, 19, 37, 15.

ὑπερφυῶς ὡς 15, 6, 65, 24.
 θανμαστῶς ὡς 59, 5.
 ὡς ἔπος εἰπεῖν 15, 1, 34, 25.
 ὡς ἂν 40, 24.
 ὡς ἡδέως = ὅτι οὕτως ἡδέως 49, 30.
 ὡς with a gen. absol. 58, 20.
 ὡς with an accus. absol. 80, 15.
 ὡς with an Infin. 79, 12.
 ὥσπερ after ξυνδοκεῖ 66, 27.
 ὥσπερ after ὁ αὐτός 45, 16.
 ὥσπερ ἂν 47, 12.
 ὥστε after οὗτος 56, 9.

cordially agree that
 really philosophers
 desire death + are not
 unaware that they
 deserve it! Will they
 THE END. would tell the truth
 except about their being
 not unaware etc. For
 it does escape them
 wherein true phil. are dying
 + of what kind of a death.

For it happens to those
who truly lay hold upon
philosophy, & leave others
in ignorance of their
cultivating naught else than
gradual dying. If then
this is so, certainly it
would be stupid to be
zealous for naught else
during their whole life,
& just when they come here
to be disturbed at what
as long they were desirous
of, & labored for. And Simplicius
laughed & said "Although by
no means fell just now
like laughing, you cause me to do
so; for I imagine that many
who have heard this remark
would deem it quite well said
about those who busy
themselves with philosophy,
& that their people could

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Q 15 & 11. Note as they
19 23 adv. in $\delta\alpha\upsilon\lambda$
25 22 log of argument.

$\delta\eta\pi\omicron\nu$, of course
 $\epsilon\upsilon\lambda\omicron\epsilon\omega$, gather
 $\epsilon\upsilon\lambda\omicron\tau\alpha$ idea.

P 41 & 12 $\omicron\upsilon\tau\omega\varsigma$ therefore a

42 15 $\epsilon\upsilon\lambda\omicron\tau\epsilon\omega\varsigma$
again & again

42, 19 $\theta\upsilon\alpha\upsilon\epsilon\upsilon\gamma$ surely.

50 10 of I see you.

59 23 $\mu\eta\ \delta\tau\omicron$, not to
mention

not to be immortal, but that.

66 13 $\alpha\lambda\iota\gamma\eta\ \rho\alpha\upsilon\lambda\omicron\nu$

59 7 -

60 19 $\omega\varsigma$ intensive

61 26 $\tau\omicron\pi\pi\omega$, I am very
for now.

63 E Ban of excommunication against
Galileo only removed 1840.

⊗ 7² β ο β 1 01 sil roud plait.

⊗ 7 03 ο̄ or for instance.

⊗ 77. Ω̄ for ω̄.

" ο̄ δε̄ are not even it.

⊗ 75. § 19, Paraphrastic.

77. § 12 π ε ο sums up all
the objections.

77. § 12 ο̄ = νε γ α λ γ.

77. vov δε̄ = as the ... is

The general ... in.

oft converse with
divinely habitants
Begin to cast a beam
on the outward shape
The unpolluted temple
of the mind
and tins it by degrees
to the soul's essence
Till all be made
immortal.

Archaeology, see Nature 16704
Fyris Gods of Greece.

The soul grows clogged by contagions.
Embodies + embutes till she quite
loses.
The divine property of her
first being.

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